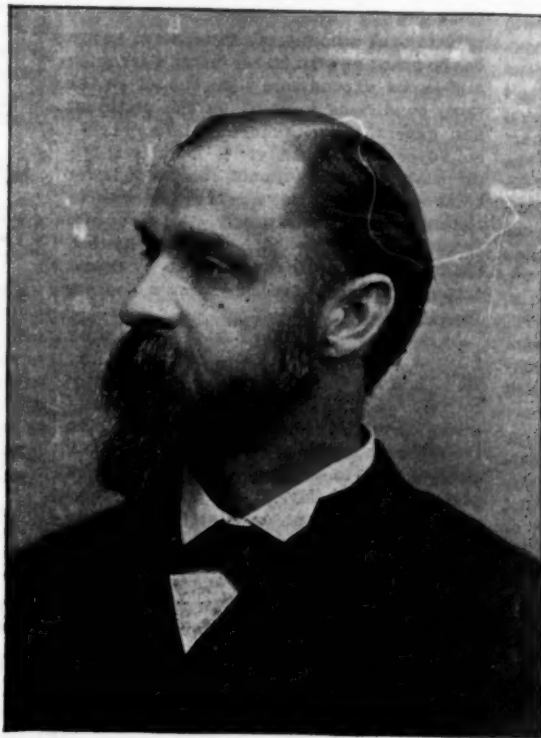


W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, JULY 5, 1899



Rev. Bradford P. Raymond, D. D., LL. D.
President Wesleyan University.

THE CHRISTIAN AND MISSIONARY ALLIANCE

FOR some time reports have been coming to this office of suffering on the part of missionaries sent out by the Christian and Missionary Alliance under the presidency of Rev. A. B. Simpson. They have come from widely separate countries and from people in whose judgment and fairness we have every confidence. One told the story of a young man of fine character and earnest devotion, left without support in a country where it was impossible for him to secure assistance, and who sickened, became insane, and took his own life. Another told of not merely one, but several, who had been left similarly deserted, had suffered greatly with sickness in consequence, and life had been saved only by the relief furnished by missionaries of other boards. Similar letters have been received by others. All have been accompanied with an urgent request for investigation of the management of the Society, and the exposure of the methods which had resulted in such cruelties.

Every effort, however, was rendered difficult by the peculiar character of the Society. It makes no pledge of support for its missionaries—simply promises to distribute among them whatever funds are committed to it. Accordingly to every inquiry as to what had become of the money, the reply has been, that it had been sent; if it had not been received by individuals, the responsibility did not rest with the board; besides, the missionaries themselves had agreed to rely, not on the board, but on God; why had they lost faith? etc. A call, too, was made for a publication of accounts in such manner that the donors of funds might see what had become of the money. At first there was no reply, then came a partial and very unsatisfactory financial statement, and further information has been lacking. Under such circumstances any general statement seemed useless. Doubters would have their opposition strengthened, but supporters of the Alliance would look upon it as the victim of persecution. Mr. Simpson is a man of peculiarly magnetic, almost hypnotic, power, and seldom fails to disarm personal criticism.

Of late, however, matters have been growing more serious. Complaints from the field have increased, and some missionaries have come to this city to see if some means cannot be found for straightening things out. Some who have been officially connected with the board have also become very much dissatisfied with its management, and have left it in despair at being able to accomplish anything to set things right, while one branch of the Alliance has formally withdrawn from all connection with it. Statements of the most serious character have been made to us, and by those in whom we cannot but have confidence. It is asserted that the proceeds of the great gatherings at Old Orchard Beach are handed over to Mrs. Simpson, who deposits the money in the bank on her personal account; that no report is made to the board for some time, and that it is impossible to learn what relation the sum reported bears to the amounts received; that some of the pledges, especially some large ones, are never redeemed, one having been made by a man who was not worth as many cents as he pledged dollars, and one branch having been set down as pledging many times as much as it was possible for it to raise and against the protest of its superintendent; that bonds have been quoted at fictitious values, these values having been accredited to prayer, Mr. Simpson praying that they may have that value, and then assuming that they have it; that letters from missionaries on the field are persistently ignored, some not even being opened, others dismissed summarily as of no moment; that it is with the utmost

difficulty that ordinary accounts can be settled, so that the financial standing of the organization is of the lowest; that there is no means of knowing where Mr. and Mrs. Simpson get their support or the money for certain expenses, as for traveling; that, in short, the whole financial management is an inextricable muddle which no one on the board can clear up, while Mr. Simpson keeps things in his own hands so thoroughly that one of the most prominent men in the board admitted to a friend that he was "only an errand boy."

It is to be noted, too, that the most serious of these statements come from those who have no personal grievance at all; who neither claim nor desire anything for themselves, but believe that the interests of the missionaries in the field, and the great cause of missions, call for reformation of the methods of the Alliance.

While we believe that the whole theory of the Alliance is a mistaken one, and that it is not pre-eminent for its faith, its efficiency, or even its economy, we recognize Mr. Simpson's undoubted right to carry out his theory and prove its correctness, if he can, provided that the ordinary laws of financial prudence be observed. Those laws demand strict, complete, open account, not merely of expenditures, but of receipts. The money contributed for the conduct of the work of the Alliance may very properly be received by Mrs. Simpson as financial secretary, but it should not be put in her or her husband's private bank account, but be reported in full to the board and go on the board's account; and in its expenditure there should be the same conditions imposed on the president and general superintendent as on any other employee of the society. It is entirely appropriate that they should receive of it for their own support, but what they do receive should be stated very clearly. All accounts, too, whether of receipts or expenditures, should be opened to examination by expert accountants just as are the accounts of other benevolent societies.

As matters stand now, there is certainly ground in widely disseminated report for investigation of the charge not only of careless management, but also of actual misrepresentation. To report pledges which are not redeemed as a basis for encouraging donations is to procure money under false pretenses. That Mr. Simpson realizes fully the serious nature of the statements we do not believe. All the more essential is it that he should at once take steps to put his society right before the public.—*Independent.*

Those of our readers who are afflicted with Hydrocele or Hernia or have friends thus afflicted will be interested in the book notice headed HYDROCELE in another column, which appears in ZION'S HERALD every other week. The doctor, a physician and surgeon of regular standing, and author of the book above mentioned, prefers the "book method" as advertised in this and other leading religious journals for informing the people of his specialties without making use of his name. He has an extensive and successful office and consultation practice established in 1865. His book gives his name, residence and office hours.

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CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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Four Thousand Sick Soldiers

The fact that General Otis reports that nearly 4,000 of his men are on the sick list, warrants some comment, but affords no occasion for alarm. Gen. Otis has under his command about 36,000 men. It seems that about twelve per cent. of them are disabled by reason of disease and wounds. The wounded number about 1,200. Less than one year ago there were at Santiago 19,384 officers and men, and of this number there were 4,224 on the sick list. The troops in the Philippines have been there nearly ten times as long as the troops had been at Santiago, they have been constantly on the move, have been fighting day after day and week after week, and some of them had previously taken part in the campaign in the West Indies. Under the circumstances, therefore, the sick list of Gen. Otis is not surprising, while the mortality has been much less than might have been anticipated in view of the many engagements which have occurred.

Increasing the Army

The size of the army is fixed by Congress. Under the latest law, as interpreted by the Comptroller of the Treasury, the regular army consists of 65,000 soldiers, 2,600 men in the Hospital Corps, and 500 general recruits for special duties — 68,100 in all. Recent enlistments have raised the regular army to the full limit of the law; but Congress provided for the enlistment of 35,000 volunteers, to serve until July 1, 1901, if the President should judge necessary. The despatches from General Otis appear to have convinced both the President and the Secretary of War that the present military forces are insufficient, and it is now announced that the regular recruiting stations will continue the work of enlisting men which has been going on at the rate of about a thousand a week. These recruits to be enlisted will be borne on the rolls as constituting a part of the 35,000 volunteers authorized by Congress, although, according to present plans, there will be nothing to distinguish them from the recruits enlisted for the regular army except the shorter term of enlistment. The wording of the law seems to contemplate the en-

rollment of these additional soldiers outside the regular recruiting stations of the army, but the law officers of the government are not likely to declare the proposed method illegal, although it is, perhaps, irregular. It will be necessary to organize new regiments, and the officers of these will probably be appointed from civil life. By this arrangement there will be no State organizations, but volunteers and regulars will be simply United States troops.

Canada Rejects the Modus Vivendi

Reports of diplomatic negotiations may well be received with caution until some official announcement is made, but there seems to be no reason to doubt that Great Britain and the United States might easily agree upon a *modus vivendi* in the matter of the Alaskan boundary, were it not for the persistency with which the Dominion of Canada interposes objections. This is very much to be regretted, for there are certain matters in dispute that threaten grave consequences if they are not speedily settled, at least temporarily. It is true that arbitration is not called in question, but the difficulties are magnified by an open confession that it is impossible to arrange terms for a brief period. Some method of determining boundary lines is necessary for the administration of law and justice and for maintaining order. If, in the face of all the facts, a temporary agreement cannot be reached, the promise of a permanent settlement is not hopeful. Both countries are to be blamed for not coming to some agreement years ago. What would have been easily adjusted then is now complicated by many new conditions which have developed since the discovery of gold within the limits of the disputed territory. It looks very much as if Canada's interests had contributed very largely to the magnifying of her claims.

Monopoly of a Great Market

The plans for railway extension in Russia will require an enormous outlay for the first half of the coming century. It will be necessary for that country to build, or buy, more steel rails and locomotives than all the rest of the world during that time. Such a market has never before been opened to manufacturers. The development of the agricultural resources of that almost boundless empire will be the occasion for a large expenditure of money for agricultural implements and improved machinery. The recent announcement that the Russian Government had decided to purchase American ordnance valued at twenty million dollars, has called attention to her other needs, and in some

measure opened the eyes of the American manufacturers and financiers to the opportunity which is within our grasp. The relations of Russia with the other European countries is of such a nature that she cannot look to them to supply her with the money she must have to carry out her plans. America's interests do not conflict with those of Russia except in China. It happens that the best of the American trade with China is within the Russian sphere of influence — Manchuria and the province of Chih-li. If by diplomacy America can win from Russia satisfactory concessions in that part of the world, and the capitalists will show a willingness to handle the loans which Russia must negotiate in order to carry out her contemplated industrial advance, the result, in the opinion of those who speak with authority, will be the virtual monopoly of a market whose possibilities are almost limitless.

Supplying Money to Small Borrowers

The reduction of the rate of interest to three or four per cent., which most of the savings banks in New England have been compelled to make, once more emphasizes the need of some means for supplying money in small sums to temporary borrowers. There are many farmers in New England who are paying as high as ten per cent. for money, and the security they offer is quite good enough to warrant a five per cent. loan. An association has lately been formed in England for the promotion of co-operative credit banks both in the rural and urban districts. The thought is to meet the occasional needs of the trader with small capital, the workman whose only capital is his character, and the small farmer who wishes to take advantage of a new law which enables him to enlarge his holdings. It is an enterprise which has succeeded admirably in many parts of Europe, and which, under another name and with a wider range, has been productive of much good in Ireland. A well-devised system of country credit would be a great boon to rural America, and is specially needed in New England.

Six-Days' Meeting at Buffalo

Much interest centres in the conference which opened in Buffalo last Wednesday for a session of six days. The call invited "a meeting of progressive men and women of various political and social beliefs to consider the present condition of American politics and to determine what is the next thing to do." It is purely a meeting for the interchange of ideas — "to bring about a better understanding and acquaintance,

to study methods, and to gain the sympathy and respect of the public." The most prominent reformers in the United States have been assigned parts in the program, but there is no intention of undertaking to reform even one abuse. Zealous for reform all the delegates most assuredly are, but in the difference of opinion as to the things which most need reforming and as to the best methods for promoting the reform, there is no thought of agreement. Lyman Abbott, Prof. E. W. Bemis, Gov. Pingree, Mayor Quincy, Mayor Jones of Toledo, Jerry Simpson, Geo. Fred Williams, Edwin D. Mead, John S. Crosby, James R. Sovereign—not to mention others—are names whose appearance on any program is enough to justify the belief that when the results of the discussions are published we shall have a valuable contribution to the literature which reformers must read and to whose teachings legislators must give heed in the near future.

Fayerweather's Millions

Daniel B. Fayerweather died Nov. 15, 1890, leaving property that should have netted nearly ten million dollars. There never has been any doubt but that he intended this money should eventually be set aside for educational purposes. Litigation was begun by his widow, and other heirs, soon after his death, and it was not until July, 1897, that the distribution of the estate was decreed. By this decree the sum of \$6,200,000 was divided among the beneficiaries, which included twenty colleges and other institutions of learning. An appeal was taken to the federal courts and an injunction granted by Judge Lacombe, but the circuit court of appeals reversed his decision. Now the same judge has handed down a decree which reopens the whole case and sends it back to the federal court for what practically amounts to a new trial. The complainants are two nieces, who are allowed to amend the complaint by which the case was first taken to the United States courts so as to allege that the will which was in litigation in the New York courts was obtained by fraud and to demand that restitution be made by the beneficiaries. Only about \$700,000 of the estate now remains in the hands of those charged with its distribution.

Saxe-Coburg and Gotha

The Duchies of Saxe-Coburg and Gotha contain 765 square miles and a population of 216,724. The Duke of Edinburgh, Queen Victoria's second son, succeeded to the throne in 1893. His only son, the heir apparent, died some time since, and there has been some dispute as to his successor. The heir presumptive is the Duke of Connaught, but as he is a general in the British Army with every prospect of reaching the office of Commander-in-Chief, he does not look with favor to this petty throne. He has one son, Arthur, a lad of fifteen, and a nephew, Leopold, the Duke of Albany. The nephew will succeed to the throne on the death of the Duke of Edinburgh, the Duke of Connaught and

his son having renounced their claims. He is fifteen years old, and his mother was the Princess of Waldeck. His education will hereafter be under German tutelage. There is something anomalous in placing an English prince on a German throne, and many of the leading German politicians are about ready to say that no foreigner shall be at the head of any German State.

American Locomotives

The sale of American locomotives in China, Russia and Great Britain during the past year has attracted large attention. The English locomotives have been held in high esteem since railways were first opened, and in the leading markets of the world they were preferred to all others for some years. A contract to supply locomotives for a part of the railway system of Russia many years ago gave the American locomotive a prestige in that country which it has maintained to this day. Within the last few years the Americans have introduced some changes in the plan and pattern of their locomotives, making them very much larger, increasing the number of driving wheels and reducing the size of the smokestack. The claim is now put forth that American locomotives are the best in the world, and in proof of this claim the fact is cited that England is buying them by the score for use on her own railways, while Russia, China and other countries are purchasing in increasing numbers every year. One reason for this is that steel and iron cost less in this country than in Europe, and another is that the better paid American workman does more and better work than his European competitor. Philadelphia, Pittsburg, and Altoona, Pa., Troy and Schenectady, N. Y., Paterson, N. J., and Richmond, Va., are the chief cities engaged in the manufacture of locomotives.

Premium for Perjury

The assessors appointed for the Borough of Manhattan, in the city of New York, made a preliminary assessment of the personal property liable to taxation under the law, and returned \$7,590,000,000. Reports already made public show that this amount was reduced to \$493,000,000 almost three months ago, and what further reduction has taken place is not yet known. The original amount may have been too large by reason of the incompetency or venality of the politicians appointing the assessors, but no sane man can suppose that the personal property of New York, legally subject to taxation, does not exceed \$493,000,000. Citizens and non-residents have been busy for some weeks in making oath that they either do not own such property, or that it is less valuable than estimated, or that it is exempt. By this means they have sworn off more than seven billion dollars! The year before, the amount on which taxes were collected was only \$209,512,679, although assessments were made covering property to the value of \$5,862,684,637. Of all the farces which the present system of taxation has

produced, this one is *facile princeps*. A system that pays a bounty on perjury, and that can be made the means of political corruption such as this, is out of place in any country in the world.

Distinguished Savants at Worcester

Clark University, Worcester, is but ten years old, but its reputation for advanced scholarship appears to have been sufficient to cause no less than five European savants to accept its invitation for the celebration of its tenth anniversary. Prof. Santiago Ramon y Cajal, the Spanish historian, Prof. Angelo Mosso, of the University of Turin, August Forel, late professor of psychology in the University of Zurich, Ludwig Boltzmann, of the University of Vienna, and Emil Picard, professor of mathematics in the University of Paris and the most eminent authority on pure mathematics in Europe, will all be heard at Worcester during the next ten days. Invitations have been issued to two hundred of the most eminent men of science in America to avail themselves of the hospitality of Clark, and a very large proportion of those invited have already accepted. Such an opportunity to hear so many men of world-wide reputation has never before been offered in this country.

Belgian Troubles

The little kingdom of Belgium is maintaining its reputation as the storm centre of Europe. The condition of the wage-earners has been much improved in some respects within the last few years; but while the Belgians are adepts in the manufacture and manipulation of machinery, they are very slow to adjust the machinery of government to the present need. Leopold II. is a progressive ruler, and has repeatedly shown his desire to improve the condition of his people. In 1894 universal male suffrage was granted, but certain qualifications in regard to education and property give a considerable number of the people three votes each. The united constituencies, in 1897, showed 1,407,000 voters qualified to cast 2,170,000 votes. This condition of things is not satisfactory, and there is a large party using the political cry, "One man, one vote." With this party the King is in sympathy, although his ministers are opposed to it, and the Senate and the Chamber of Representatives are at odds over it. M. Van den Peereboom, Minister of Railways, Posts and Telegraphs, and of War *ad interim*, is specially unpopular with the people, and his early resignation is anticipated.

Prospects at The Hague

The Peace Congress has given up the idea of disarmament, and has referred the consideration of that subject back to the governments represented. The Czar said nothing about disarmament in his original invitation. He spoke of "putting an end to these incessant armaments," and that has caused some misapprehension as to the scope of the Congress. Disarmament could scarcely have been expected, although there may have been those who hoped for it. The as-

sured results amply justify the meeting. A great deal has been done for the amelioration of the condition of the combatants; it has set in the foreground the enormous sums of money absorbed in paying the expenses of past and prospective wars; it has riveted the attention of thinking men to the influence represented in such a conference; it has kept arbitration constantly under discussion; and it has prepared the way for other conferences in the future. Its conception was bold, generous and humane; its results will continue till wars shall cease.

England's Colonial College

In a remote corner of Suffolk County, England, is a college which has for its object the training of pioneers and farmers for the colonies. Here an estate of about eight hundred acres was secured, equipped with the necessary laboratories, supplied with suitable out-buildings, and a course of study arranged for two years' work. The elements of harness-making, carpentry, dairying, horticulture, and veterinary medicine are taught, and the best arrangements for roughing it in a new country are explained. The college certificate of the two years' course is a good letter of recommendation, and the English colonies are already great debtors to the institution. Something of this kind is needed in the United States to train workers in fields as yet untilled, and with our new colonial possessions the need will be emphasized. While several tentative plans have been suggested, the lines of the Suffolk institution appear to have been well thought out, and may be studied to advantage. The announcement that the Secretary of Agriculture has about perfected a plan for the graduates of agricultural colleges to take a post-graduate course in Washington under the direction of the Department, is a helpful suggestion, and, should it be carried out, will open the way for shorter courses in the various States. There is always work enough for the right kind of workers.

Bowdoin's Class of 1825

The class of '25 at Bowdoin College, Brunswick, Me., included Hawthorne, Longfellow, J. S. C. Abbott, Cheever, Cilley, and several other men whose subsequent history would have distinguished almost any other class except that one. It is four and twenty years since Longfellow read his poem, "Mori-turi Salutamus," on the fiftieth anniversary, and he was then sixty-eight years old. It is thirty-five years since Hawthorne died at the age of sixty. It is sixty years since Cilley, who had even then achieved political distinction, was killed in a duel. It was fifty-two years ago that James W. Bradbury, one of the class, was elected to represent Maine in the United States Senate, while Webster, Clay, Calhoun, Benton, and Houston were still active members. He is the only surviving member of the class, and at ninety-seven years of age attended the late Commencement, marching down the campus, leading the procession, still active in mind and body, knowing that

few men in any State are more highly esteemed than he, and wondering, doubtless, if any class of '25, of any college, in any nation, had a representative to lead in the Commencement exercises of '99. Nearly all that goes to the making of our national history has occurred within the memory of this sole survivor of an illustrious class.

Curentur Instead of Curantur

Similia similibus curentur (Likes are cured by likes) is not what Hahnemann intended, according to an investigation instituted by the American Homœopaths. It is claimed that the British *Journal of Homœopathy* is responsible for an error which, in spite of the indignant protest of Hahnemann himself, has been perpetuated down to the present time. The legend should read, *Similia similibus curentur* (Let likes be cured by likes). This application of the principles of the higher criticism to a phrase which has been accepted as the epitome of a system of medicine, is not the least of the surprising things which critics insist ought to be changed to correspond with the history and the fact. The American Institute of Homœopathy is reported to have voted to accept the correction, although this will involve the re-writing of much that pertains to Homœopathy.

What Wars Have Cost

Since the Peace of Paris in 1856, when the Crimean War came to an end, 1,798,000 men have been killed in battle, or have died of wounds received in battle. This does not include the number killed during the Spanish-American War, nor the victims of disease resulting from exposure. The money cost is \$13,715,000,000, but this does not include the expense of armies in time of peace. If their cost be added, according to Dr. Bilz, director of the Institute of Dresden, "we shall obtain a sum which would make one's hair stand on end to contemplate." It is aptly suggested that all questions of war and peace should be referred to the people who must furnish the men and the money. There is not much doubt but that a plebiscite in France, Germany or Russia would vote to very materially reduce the standing armies of those countries.

Chinese Mississippi

The Chinese Empire has the noblest water avenues of the world. The Yangtze-Kiang is worthy the name, "Great River," which the Chinese gave it long ago. During the summer months ocean steamers make their way to Hankow, which is 680 miles from the sea. Ordinary steamers go 370 miles further, to Ichang, and the large Chinese junks navigate it as far as Chungking—1,500 miles from its mouth. Reducing the size of their junks as the water grows shoal, the Chinese manage to use this great waterway for about two thousand miles. Prince Henry of Prussia, who is in command of the German fleet in Asiatic waters, is taking one of his ships to Hankow, and it was reported some months since that a German company was about to start a line of steamers

above Ichang. The character of the river is very much like that of the Mississippi, and the channels change from day to day. It is claimed that the expenditure of \$250,000 would suffice to clear the rapids above Ichang, and it is admitted that the difficulties in the way of successful navigation are much less formidable than those which have been overcome in the Nile. The river basin comprises more than 700,000 square miles in the very garden of the empire, and with the "open door," which now seems to be assured, is likely to develop a great and valuable commerce before the next century is out of its teens.

Events Worth Noting

Russia has contracted with an American firm for machinery valued at \$150,000 to aid in the building of the Eastern Chinese Railway.

On Saturday Captain Dreyfus was landed in France from the cruiser *Sfax* which brought him from Devil's Island.

Last Friday King Humbert of Italy promulgated a decree adjourning Parliament on account of the disturbances in that body.

The cruiser *Chicago* has arrived at Delagoa Bay, and, owing to the threatened trouble in the Transvaal, will remain there until July 14.

Mrs. Ellen C. Johnson, the superintendent of the Woman's Reformatory at Sherborn, died suddenly in London last week. She was a delegate to the Council of Women now in session in that city.

Prof. J. G. Schurman, a member of the United States Philippine Commission, returned to Manila Sunday from a three weeks' trip through the southern islands of the group. He reports that the revolution is confined to the island of Luzon; the intelligent inhabitants of the other islands favor American rule.

The directors of the Boston & Albany Railroad voted last week to lease the road to the New York Central for 999 years at eight per cent., the company to retain \$4,000,000.

The treasury deficit for the fiscal year ending last Friday is \$88,875,989—considerably less than has been generally estimated. For the year the customs yielded an income of \$206,500,000 and internal revenue \$273,000,000.

A large part of the cotton belt of Texas is under water. The loss to the crop is estimated at over \$4,000,000. The Brazos, Colorado and Guadaloupe rivers are rising and have already caused serious damage to property along their banks.

The annual convention of the National League of Commercial Travelers opened in Albany last Friday. President Dowe in his annual address said 35,000 traveling men have been thrown out of employment by the trusts, and that 25,000 more have had their wages reduced.

The transport *Morgan City* has sailed from Manila for San Francisco with 464 sick soldiers on board. Several transports have sailed from San Francisco for Manila or are about to sail, and more troops are preparing to embark.

LET ALL SING

IN how few of our congregations is the singing creditable or satisfactory. That is, how few congregations as such really sing, or even make any pretence of doing so. The Discipline says: "As singing is a part of divine worship in which all ought to unite, exhort every person in the congregation to sing, not one in ten only." The sad fact is that however earnestly the exhortation is given, scarcely more than "one in ten" responds. And this is the less excusable now that for so many years singing has been taught in the public schools and nearly all can sing, at least a little. What is it, then, but indolence or indifference that keeps so many mouths closed? There is a duty here which somehow fails of recognition. What will stir the rest to action? Few things are grander or more inspiring than the volume of sound which goes up when an entire congregation takes part in the hymn. And it is very depressing when all but a dozen or so stand with shut lips and watch to see how well the choir do it. There is great need of reform at this point.

"RELIGIOUS DECLINE IN NEW ENGLAND"

UNDER the above title the *Omaha Christian Advocate* indulges in some very pessimistic reflections. In the effort to give local color, the editor says: "The vicinity of Old North Church, Boston, once the home of prominent colonial patriots, is now the rendezvous of the Italian, the Jew, and the Portuguese. Property rights are passing over to these denizens who speak a foreign tongue." To one reflecting on the changes which arise in the growth of every large city, this cannot fail to be a very serious indication of religious decline!

We suspect that the *Advocate* is too far away from New England to make it a trustworthy authority on our religious statistics. Its indolent impresses us as rather amateurish, the sort of thing that clerical reformers indulge in when they are after thrills and rousements, or that editors write when they have much space, little time, and no matter. The specifications, also, are highly miscellaneous, and we miss the trained statistician. More and more exact study seems needed to decide how much of this sort of thing is fact, and how much eloquence. There has been a very general impression that Methodism is falling off in New England, yet Dr. Dorchester, in his two articles just published in the *HERALD*, has shown the mistake. Certainly we need a far more searching and scientific gathering and treatment of the statistics than they have yet received before drawing such sweeping conclusions as those of the *Advocate*.

But, possibly, the interest of the *Advocate* in the matter lies mainly in the reason given for the alleged fact. This is that "Unitarianism has infected, and is more and more infecting, all the evangelical Protestant churches of New England." Of course the *Advocate* would not have us believe that Unitarianism is responsible for foreign immi-

gration, or for that sad state of affairs around the Old North Church, but it is responsible for our failure to meet these dangers with "a vigorous gospel and uncompromising attitude." What is responsible for the similar exclusion of Protestant churches from the East Side in New York? We think it would tend to greater homogeneity of treatment and greater trustworthiness of results, if the gathering and interpretation of religious statistics were kept distinct from the questions of Christology, at least for the present.

The *HERALD* does not yield to the *Omaha Advocate* in its orthodoxy, but we venture to suggest that there are more effective ways of honoring Christ than saying, "Lord, Lord." Indeed, the Master Himself seems to have regarded this method as inferior to the other and humbler one of keeping His commandments.

A NEW GOSPEL

HORACE GREELEY once said: "The word 'rest' is not in my vocabulary;" and he died at the age of sixty-one, having so overtaxed his mental and physical powers that he was worn out in mind and body. Carlyle once wrote: "Rest is a fine medicine. Let your stomachs rest, ye dyspeptics; let your brains rest, ye worried and wearied men of business; let your limbs rest, ye children of toil!" Carlyle lived to be eighty-six, and was a man of great mental and physical vigor long after he had passed the allotted time of life. With all of his wisdom, Greeley had not learned that rest is as necessary as work to mankind, and that both are essential to one's symmetrical development.

The lessening of the hours of labor and the Saturday half-holiday are wise innovations in our workaday life. The increased tendency of city dwellers to fare countryward as early as possible, and to remain away as far into the fall as possible, is noted as proof of the fact that people are growing wiser regarding the value of freedom from the limited breathing and moving-about space of the city flat and dwelling.

The gospel of rest is a comparatively new gospel in our modern system of life, but it is a gospel whose believers are learning how to bring the divisions of time into harmony. The art of living wisely involves a certain degree of rest, and they are not wise who declare that they have "no time to rest."

Take time, make time, for a little leisure in the daily grind of life. Most men are under such a high pressure of work that they lose touch with the strengthening things of life and become worn out and discouraged at an age when they should be most buoyant and hopeful. Loss of force and diminished productive power are certain to result in the life of the man in whose vocabulary there is no such word as "rest."

He is unwise who becomes so absorbed in the business or other cares of life that he is unable to attune his ear to the music of nature. The man or woman who has become so engrossed in a steady round of labor as to have neither eye nor ear for the beauty of nature has met

with a great loss, and life will lose its true proportion for him and for her. Nothing can give such peace of mind as a study of nature. Theodore Parker said that "Nature is God's Old Testament." It is certainly a book from which one may learn much that will be helpful in the development of the spiritual life. And it teaches the gospel of rest. Even the Master said to His wearied disciples in the grasp of the eager, unthinking and selfish multitude: "Come ye yourselves apart into a desert place, and rest awhile."

The vacation season is at hand, when this gospel should be proclaimed by pulpit and press and from the housetops. That great modern octopus we call business holds in its strong grasp thousands of men who would be stronger and better if they would hearken to this new gospel and break away from that which is making them old before their time, and robbing life of its true value.

An Admirable Record

WE are scarcely getting started yet in the raising of our two million eagles. A glance across the sea occasionally at the progress being made by our Wesleyan brethren in their yet harder task—shall we not call it so, considering their great inferiority of numbers?—of raising one million guineas, may perhaps stimulate us. They opened the campaign on the first of January. Six months have passed—six out of the twenty-four allotted to the raising of the fund. What has been done? A substantial beginning has been made in each of the thirty-four districts of the Connexion, the amounts definitely promised varying from 200 guineas in Zetland to 50,000 in Birmingham. The fund for England, Scotland, and Wales, exclusive of Ireland and the foreign mission stations, amounts now to 667,741 guineas. Although the pledges are not redeemable in their entirety till the two years are past, the actual money is already flowing steadily in, and the general treasurer has secured such good terms for his deposit accounts that it is thought the interest will cover the considerable expenses of the effort.

The *Methodist Recorder* says that other funds and enterprises are not being perceptibly affected, because the people have made this work their own, and the giving is spread over an unusually large area. "The family life of the church has sprung to the occasion, and so prosperous, on the whole, in all its ranks just now is that life, that the strain of this unprecedented effort is felt far less than was anticipated." "The Fund has so far been a great means of grace to Methodism. If it is worked next autumn and winter in the way suggested, and the young people cheered and instructed by lantern lectures, it will not only succeed in its own purpose, but will develop organized energy that will be of untold service in every other department of church work."

This is certainly an excellent report. We fear there is no probability of seeing two-thirds of our immense sum pledged by the time one-quarter or even one-third of the time allotted to its raising has elapsed.

An Important Celebration

FRIDAY of this week, July 7, our Methodist friends across the sea are to celebrate in a very elaborate and thoroughly English way a truly important occasion, namely, the reopening of Wesley's Chapel, City Road, London, and the unveiling of the "Moulton Memorial." The full program is much too long for us to give in detail, as it

would occupy an entire page. It may suffice to say that there are all-day exercises—morning, noon, afternoon and evening—participated in by a long array of notables, among whom are Lord and Lady Stratheona, Lord Battersea, Lord Mount-Stephen, the Right Hon. Sir Henry H. Fowler, the Right Hon. H. H. Asquith, the Right Hon. Sir John Lubbock, Alexander McArthur, Esq., and Alderman Wm. H. Stephenson. Lady Stratheona receives on the doorsteps of the main entrance to the chapel the purses of silver and gold collected by the Sunday-school children as their offering to the Restoration and Decoration Fund; Sir John Lubbock opens the new buildings with a golden key presented on behalf of the trustees by Rev. Charles H. Kelly; Lord Stratheona opens the doors of the chapel with a gold commemorative key, as an authoritative declaration that the centenary restoration commenced in 1891 is consummated, the key being presented to his lordship by Rev. Hugh Price Hughes, president of the Conference. Lord Stratheona made a gift of £250 to the funds in memory of John and Charles Wesley. In the chapel Rev. Dr. Joseph Parker, of City Temple, will preach the opening sermon. A luncheon will be served at 1.30, the tickets to which are five guineas each. There is a reception and garden party at 5.30 in the grounds of the Honorable Artillery Company opposite the chapel, lent for the occasion, a memorial service at 3, and unveiling of memorial sculpture to the late Rev. Dr. William F. Moulton, and a great closing thanksgiving meeting at night with many speeches.

It certainly will be a very full day (not far from twelve hours of almost continuous exercises), and one of large moment to Methodism. We congratulate our brothers on this successful completion of a magnificent work.

Above and Below the Standard

AN attendant for the first time at the Commencement exercises and alumni dinner of Harvard College will not only observe much that will move his admiration, but some things that will be disappointing. Though there were many and distinguished guests and speakers, the one man who impressed himself upon the visitor as unique, master of himself and the situation, was President Eliot. A man of majestic pose, genial, without pretense, modest but thoroughly self-possessed, saying always the right thing with matchless force and elegance—that is President Eliot. It is no wonder that he has made the greatest university in the land, and that his strong hands are upon the heartstrings and pursestrings of the alumni and friends of the institution. He is an illustration of the incomparable value of competent leadership in a crucial position.

The Commencement speakers, as a whole, fell below the standard and were disappointing. There was little or no oratory, in the grand old use of that term. The speakers acted as if this quality, once so highly prized at this seat of learning, had been intentionally ignored and discounted. The young men spoke as if reading essays. There was little attempt at gesture or any of the arts of forceful and eloquent delivery. Harvard College is undoing oratory to the death.

Hon. Charles Francis Adams presided at the dinner. He was decidedly disappointing. Never having heard him, we expected self-poise, dignity, high thoughts, graceful speech, and genuine wit if pleasantry was attempted.

President Eliot again rose to the occasion, and in polished and incisive speech so characterized the gifts and givers for the year that every hearer felt that it would be a

priceless privilege to become a benefactor of the institution.

Governor Wolcott, in an artificial voice, delivered a brief and indifferent address which had evidently been memorized for the occasion. It lacked intellectual grip and spontaneity.

Jules Cambon, the French Ambassador, a man with handsome and intelligent face, made a very graceful and fitting address in his native tongue.

Admiral Sampson is a pitiable failure as a speech-maker. He had written out his brief address, and if he had only read it, it would have been less humiliating. Endeavoring to read enough for a starter, he floundered between the attempt to read and to extemporize, and the result was the most conspicuous failure we ever saw. It seemed cruel to place this good man, of such proud achievement as a naval commander, in such a dilemma. If an academic honor must be won at the great cost Admiral Sampson paid for his LL. D., it were much better never to possess it.

The address of the afternoon next to that of President Eliot, and perhaps even greater because of the grave importance of the subject, was made by General Leonard Wood upon Cuba. The President, in conferring the degree of LL. D. upon him, in his inimitable way of characterizing candidates, said, "Harvard Doctor of Medicine, army surgeon, single-minded soldier, life-saver, restorer of a province." The General made a profound impression because he had so much to tell of what he had done, and purposed to do, as a "restorer of a province." And yet he never once exhibited a trace of egotism. His ideals and standards of action are thoroughly Christian. It is the best speech of the many that have been made upon Cuba. He said, in part:—

"We are going to establish in the island of Cuba a stable government, such a government as will surely guarantee freedom of life and property and freedom of the worship of God to every man and to all races who may come to that island. And we are going to commence the work of reformation with the reformation of municipal governments, the institution of thoroughly modern school systems, and the reformation of the methods of criminal procedure. We will endeavor to establish such a government as will be a credit to our own government, and will compel the respect of the world—to show that the United States are honestly and with ability discharging the trust imposed upon them.

"With regard to the Cuban people, consider the conditions under which they live. They have had no real voice in their own government for generations. They have lived under conditions which, from our standpoint, are inconceivable, and they are suspicious and distrustful—and, perhaps, ungrateful for what we do.

"But that has absolutely no bearing on our line of conduct. We have only one course to pursue—to do what we believe to be right. We have great faith in our institutions and in what we shall be able to do. The questions today are not questions for discussion, but questions for action. The less we talk about the Cubans, the less we criticize them, the better and the more thoroughly we shall do our work. We must go ahead and institute those reforms which we know to be right. The Cubans never fail to respond to any good suggestion. They have supported us in the suggestion to purify the courts and to liberalize the press, and they will support us in putting these and other reforms into effect. Whether we are establishing government in Cuba or supporting the flag in other parts of the world, we must see to it that under the American flag whatever takes place will be creditable to us as a nation."

That speech was above the standard, and to have heard it is a memorable event in a lifetime.

Harvard is a remarkable university, a distinguished honor to the land and to the world, with a unique educational mission; but as a mold of men, strong, manly, Christian, it has in its less favored sister institutions many worthy emulators.

PERSONALS

—Rev. Philip Bartlett, a greatly beloved member of the Wyoming Conference, died at his home in Astoria, N. Y., June 17, aged 86 years.

—Dr. D. Dochester, Jr., of Christ Church, Pittsburg, Pa., delivered the address to the graduating class of the Allegheny high school, upon "Society and the Individual."

—The *Northern Christian Advocate* says: "We rejoice that Rev. C. W. Parsons, D. D., is regaining his health and hopes to be wholly restored. On June 18 he preached the baccalaureate sermon at Fairfield Seminary."

—Illinois Wesleyan University, Bloomington, Ill., conferred the degree of Ph. D. upon Rev. William Love, of Saint Thomas, N. D., and M. A. upon Rev. Alexander McGregor, of St. Paul, Minn., both formerly members of the New Hampshire Conference.

—The statement which appeared in these columns to the effect that Mrs. Bishop Cranston and daughters had returned to this country, was an error. We took it from some one of our exchanges. She is in Lausanne, Switzerland, and will remain there until the Bishop joins her.

—Rev. Camden M. Coburn, D. D., pastor of Trinity Church, Denver, delivered the Commencement address before the Medical School of the Colorado State University, and also the Commencement address before the School of Liberal Arts of the Nebraska Wesleyan University, Lincoln, Neb.

—The most distinguished graduate in the College of Liberal Arts, Northwestern University, for 1899, was Miss Elfrida Hochbaum. Miss Hochbaum not only stood the highest in her class in general average, but she received the unusual honor of receiving both the bachelor's and master's degrees.

—Rev. J. E. C. Sawyer, D. D., editor of the *Northern Christian Advocate*, has been elected by the trustees of the Thousand Island Park Association director of the Tabernacle services for the present season, to fill the vacancy occasioned by the death of Dr. William Searis, and has accepted the position.

—At the request of the British and Foreign Bible Society, Bishop Thoburn has made arrangements to set Rev. W. G. Shellabear free to devote all his time to the revision of the Malay Scriptures as soon as a qualified person can be secured to relieve him of the supervision of our publishing interests at Singapore.

—On account of the sickness of members of his family, Rev. L. A. Core, of Moradabad, has been ordered by his physicians to leave India at once. Arrangements were made for his sailing about June 11. Mr. and Mrs. Core were due for furlough this year, but sickness compels their leaving the field a few months before the expected time.

—A writer of a discriminating and appreciative sketch of Dr. Alvah Hovey, retiring president of the Newton Theological Institution, thus sums up the man: "Back of the theologian is the man. It is Dr. Hovey's character which, after all, has been the great source of his wide and deep influence in the institution that he has so long and so faithfully served, in the denomination to which he belongs, and among Christians of every name and of every shade of theological opinion. He is a humble and devout believer in Jesus Christ as his personal Saviour and Lord. He has, during all these years, lived a pure and beautiful life before his fellow-men. He has thus unconsciously called forth

the profound confidence, respect, and affection of all who have known him."

— Bishop Newman is reported to be critically ill with pneumonia at his cottage in Saratoga.

— Miss Frances Bent Dillingham, the clever young story writer, has gone to England for the summer.

— The late Rev. George McKillie, of the North Ohio Conference, has willed his farm of one hundred and fifty acres to Ohio Wesleyan University, to take effect upon the death of himself and wife.

— Prof. Murray Peabody Brush, of Columbus, O., recently married in Rome, N. Y., to Miss Charlotte Margaret Kinney, will, after a summer in Europe, take the chair of modern languages in Johns Hopkins University.

— Rev. Thomas Turpin Christian, of the South Georgia Conference, and assistant editor and business manager of the *Wesleyan Christian Advocate* of the Methodist Episcopal Church, South, at Atlanta, died June 22.

— On June 28, at their new home in Upton, the marriage of Percy C. Alexander and Alice E. Weeks took place, Rev. H. G. Butler officiating. The groom is the son of a long honored member of the official board of the local Methodist Episcopal Church, and the bride is a popular school teacher in the public schools of Upton, a member of our church at Barre.

— Gen. Leonard Wood, military governor of Santiago Province, who was offered the presidency of a Washington street-car company at a salary said to be \$30,000 a year, has declined the offer, and will soon return to his army duty. "I don't intend to leave the military service of the United States," said General Wood, "so long as I am needed, for \$30,000 a year, or for twice that amount. There are other things in the world besides money."

— Rev. Dr. Charles Cuthbert Hall, president of Union Theological Seminary, New York city, has been appointed to the Haskell Lectureship in Comparative Religion in the University of Chicago. He will be called upon to deliver a course of lectures on Christianity throughout the principal cities of India, and will go to that country within two years to deliver the lectures. The position was held first by Dr. John Henry Barrows, who was the first American to go to India on such a mission. His successor, Dr. Fairbairn of Scotland, has just completed a tour of the East.

— Rev. Florus L. Streeter, pastor of the Washington Park Church, Providence, and Miss Iva Macy Wade, of Providence, were married at noon, June 29, by Rev. R. S. Moore, of Middletown, R. I., assisted by Rev. A. J. Coultas, of Trinity Union Church, pastor of the bride. The wedding was witnessed by a goodly company of friends of the bride and groom, who were most earnest in their wishes that their future might be long and happy. Mr. Streeter is one of the leading men of the New England Southern Conference and is well known throughout its districts. Mr. and Mrs. Streeter will reside at 290 New York Avenue, Providence.

— In the report of the anniversaries at Ohio Wesleyan University appearing in the *Western Christian Advocate* it is said: "The orator of the day was Rev. E. H. Hughes, of Malden, Mass. The theme was, 'The Union of Knowledge and Power.' In glowing words the young orator pleaded for a culture that loved humanity—a knowledge that ran not away from the people, but with Bible and sympathy rushed toward them; a knowledge, not growing into isolation, but glowing with service. The new professor of sociology and financial agent is Rev. John W. Magruder, of the Cincinnati Conference. The trustees indicated their purpose of ap-

pointing Rev. Rollin Walker to the Epworth League professorship of the English Bible."

— Bishop Hurst, with his son and daughter, is spending the summer at Marlon.

— Dr. I. Tisdale Talbot, dean of the Boston University School of Medicine, and director of the Massachusetts Homoeopathic Hospital, passed away suddenly, Sunday evening, at his summer home in Hingham, aged 69 years. He was in his usual health up to the moment he was stricken with apoplexy, and died almost instantly. Dr. Talbot has been dean of the School of Medicine since its inception, as well as its professor of surgery. He was actively identified, as president, secretary, trustee or director, with many homoeopathic societies at home and abroad, and for several years was editor of the *New England Medical Gazette*. Homoeopathy sustains a great loss in the death of Dr. Talbot.

— Miss Adelaide Spencer, youngest daughter of Mr. and Mrs. J. W. Spencer, of Stoneham, and Mr. Albert Barrett Meredith, eldest son of Rev. and Mrs. W. H. Meredith, of Lowell, were married at the home of the bride's parents on June 29, at 4.30 P. M. A happy company, consisting chiefly of members of the two families, gathered in tastefully decorated parlors to witness the wedding ceremony. The beautiful service of our church was fittingly performed by the father of the groom. Many handsome gifts expressed the love and good wishes of friends. The bride is a member of the class of '97 of Wellesley, and Mr. Meredith graduated and received the degree of A. B. from Wesleyan University with the class of '95. He is now, and has been for two years, vice-principal of the high school at Plainfield, N. J., where they will reside.

BRIEFLETS

The *Woman's Missionary Friend* celebrates its 30th anniversary in a delightful manner, with a specially designed cover and fine portraits of past and present editors and publishers. We shall refer to it again next week in "W. F. M. S. Notes."

It is a noteworthy fact that there were present at the anniversary exercises of Lasell Seminary three members from the class of '56, eight from the class of '57, two from the class of '60, some members from every class of the '80s, and twelve from the class of '98.

If any one of us should sit down and make a fair list of the blessings of a single day, even though that day had been the most depressed and dissatisfied he could remember, would he not be amazed at the ingratitude that could take from the Heavenly Father so much of good and return to Him so little of recognition and appreciation?

That subscribers received the *HERALD* a day or two late last week, is due to the disastrous fire in the building in which our press-work is done, and the consequent transference of the work to other establishments, the printing being done in one place, and the folding in another. All this is vexatiously upsetting to the routine of a newspaper office, and entails considerable delay in the mailing department.

"Aunt Serena's" effort to give the little Italian fruit girl, Rose, an outing in the country, has been abundantly rewarded by favorable replies from every State in New England. "Aunt Serena" says she never realized before how many generous hearts there are in this selfish world. If there had

been even one invitation, she would have rejoiced, but there were nearly twenty-five. She will refer to the subject herself next week.

The *Michigan Christian Advocate* says, and "so say we all," that "if we published as much information about every assembly, training school, camp meeting and summer school as is proffered us by some enthusiastic managers, we should have no space left for anything else during certain months. Methodism has a great many causes to be subserved."

Why is it that religious teachers still wonder and speculate about the nature and attributes of God, when one of the earliest and most fundamental assurances of Scripture is that we were made—in our best estate—in His image?

In a neighboring city there is a company which serves its customers with what is called "hygienic ice." The other day, while one of its drivers was delivering a cake at a private residence, the children gathered about the cart and, picking up the pieces that had fallen to the ground, proceeded to eat them. Their nurse promptly rebuked them, whereupon one of them in an injured tone asked, "Isn't it hygienic ice?" This fable teaches how natural it is to think that things good in themselves are wholesome under all circumstances.

A Deaconess Assembly of unusual interest to the church is to be held at Ocean Grove, N. J., July 9-11. The members of all Conference deaconess boards, all members of local boards of management of any Methodist Episcopal deaconess institution, all officers of societies which have deaconesses under their direction, superintendents of Homes, deaconesses in actual service, and pastors of churches and missions who have deaconesses under their direction, are invited to be present and participate in the discussions. A program of unusual interest has been provided. Bishop J. N. FitzGerald will be the presiding officer of the Assembly.

If Dreyfus is wholly innocent, as every unprejudiced person familiar with the case now believes, who can ever make up to him, to Madame Dreyfus, and to the children, for the unspeakable anguish which they have suffered? If proven innocent, as is expected, at the coming trial, what a lesson it should bear to juries and to judges! The accused person should, according to the old maxim, have the benefit of every doubt; for it is better that a hundred guilty escape than that one innocent person be condemned.

WESLEYAN UNIVERSITY COMMENCEMENT

FROM June 25-28 Wesleyan University, Middletown, Conn., held her sixty-sixth Commencement exercises. The baccalaureate sermon was preached by President Raymond in the Methodist Episcopal Church of Middletown, of which Rev. Herbert Welch is pastor. His text was taken from Mark 10: 44, 45: "Whosoever of you will be the chiefest shall be the servant of all, for even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He said:—

We find hidden in this text the outlines of a new political program. Among the Gentiles they who hold chief places and wield authority lord it over their subordinates, but not so among Christians. Their chief men are to be the servants of all. The ages which have been epochs in Christianity have laid stress on some one aspect of the teachings of the Lord Jesus Christ, and that emphasis has given form and color to the life in which it has prevailed. We have had the age which has given emphasis to the Christ of

dogma, and it has been abundantly emphasized. It is the Greek mind, and we have not modified it very much. And then has come the time when the suffering Messiah has had the field. But, if I mistake not, we are coming to the age when there is to be given a new utterance to the teaching of the Master, and that is that we are to conceive of Him as the servant of Jehovah, He who has gone out into this world to be the leading worker in it for the good of humanity, and we ourselves to be brought into fellowship with Him because we become servants with Him.

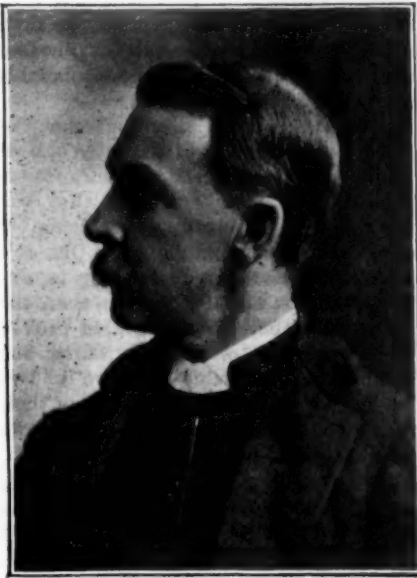
The conception of the Gospel as related to the individual has been over-emphasized. The New Testament Scripture makes much of the relation of the Gospel to the individual. That does not exhaust the expression of the Gospel or the scheme of the Lord Jesus Christ. I think sometimes that there has been a kind of ecclesiastical narrowness that has limited the sacred functions of the world pretty close to the man at the altar, and we need to study the Old Testament Scripture very much in this time to get the emphasis which the full Gospel puts upon the great social and civic organism, through which the individual works and works out his mission. We find in the Old Testament Scripture that the divine conception of Israel was of a chosen holy people, and that all the functions and activities of the life of the people were to be holy. They are related to their flocks, and to their herds, and to one another by God, and the whole order is a divine order laid down by God. There is but one way up in such an organism, and that is the way of mutual interactivity under the law of God and the law of Christ, the law of service. All the material forces of the universe are being mastered by higher powers for service. There is a kind of vague consciousness potent beyond all account, and growing dominant every day, that power must be put to use. The man with rare powers of intellect who counts nothing for his fellows is counted nothing by them. The man of vast wealth who hides it that it may grow, or who lavishes it upon himself and hardens his heart to a suffering world, who uses the facilities which other men have purchased, which generations have built up, and does nothing for the world, is a fraud of the first rank.

The master motive that inspires to service we find in the second part of the text: "For even the Son of Man came not to be ministered unto, but to minister." We must go back to Jesus Christ for the motive to service. The sacredness of man and of service in behalf of man won its victory in Him in that He made God the great missionary. Each man's service is determined for him to a very great extent by the age in which he lives; it depends on the mastery of forces, on facilities of intercommunication, but the age of service to each individual is this age or none. The efficiency of service depends on the spiritual forces that carry the message. Paul had none. Rome provided no fit organism for Paul's message. The Roman civilization in its language, politics, social culture, religion, was hostile. Roman civilization stood like a helmeted sentinel barring the way to the public mind. Luther improved this spiritual organism; the Puritans continued the fight. We have carried these civic forces of interaction along under our democracy and spread them far and wide over our vast domain, and our age responds with manifold voice to every call for service as no other age has done. If we could only become possessed of the master motive! We can only do so by putting ourselves in contact with Christ and thinking His thoughts with Him. He teaches us that the salvation of the world is committed to men, but there is no such thing as failure. Pantheism teaches that the actual condition of things is always up to the full limit of the possible, but upon the ground of the Christian faith the actual never coincides with the possible. The Christian faith puts the world into service for man as an instrument of the Divine will. It is His; He made it. Optimism may not be always possible, but meliorism is always possible, and there are no forlorn hopes. For God is interested in His world; and while other religions teach that man seeks God, in Christianity God seeks man. And finally we realize the master motive by surrender to Christ, to be, like Him, a servant of humanity; not to be ministered unto, but to minister.

The University sermon on Sunday evening was preached by Rev. Charles Cuthbert Hall, D. D., president of Union Theological Seminary, from the Acts of the Apostles 26: 9, 10: "I verily thought with myself that I ought

to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem." Dr. Hall said:—

The sincerity and frankness of these words engage our sympathy on the side of the speaker, who is the Apostle Paul. He speaks of the time in his life when he conscientiously opposed Christ and saw his duty from a non-Christian point of view. These words coming from an educated man who passed from a state of opposition to Christ into a most ardent discipleship have given me my theme, namely, "Non-Christian Standards in Educated Lives." In each academic circle it may be possible to find good and attractive and high-minded lives governed by non-Christian standards. To do justice to



REV. CHARLES CUTHBERT HALL, D. D.
President Union Theological Seminary.

such minds one must differentiate their position from certain other forms of resistance to the claims of Christ. There is a passionate resistance of Christ which is the defiant utterance of one's lower nature growing out of the consciousness of guilt and remorse and shame in the presence of the clear light of the eyes of Christ. There is also an apathetic resistance to Christ which represents moral and spiritual inertness. Far different from these two types is the mental attitude conveyed in the thoughtful words of the text. These are not the words of an inflamed lower nature, defying Christ, nor is this the apathetic or the stagnant nature ignoring Christ. They are words of thoughtfulness, of ethical conviction. As such these words suggest to us the ethics of the non-Christian standard in an educated life.

There is a tendency of an educated mind to be governed by subjective standards. There is an evident possibility of entertaining strong ethical conviction in connection with antagonism to Christ. The ignorant and untrained intellect is along certain lines essentially dependent. It is easily led in matters of opinion and belief. "I thought with myself" represents the cherished right of private judgment on the part of the educated man for the defence of which against tyranny the educated man of every age has been willing to lay down his life. Christ's claim of ownership as a regnant Redeemer seems to many an intervention of personal liberty, and the analogies of educational development seem to point to the subjective standard in religion rather than an objective standard as the natural product of culture.

The words of the text show us the possibility of entertaining strong ethical convictions in antagonism to Christ. There are those who are prepared to stand for all that is best in ethics, but who, because of certain unfavorable associations with the Christian name, think with themselves that they ought to do many things contrary to the name of Jesus of Nazareth. Again, "Which thing I also did in Jerusalem," gives the interpretation of conduct as the expression of general convictions. The relation of the inward man of thought to the outward man of deed is at last bound to appear. As a

man thinketh in his heart, so is he in the ultimate showing of conduct.

In the case of Paul the reasons for his opposition to Christ are easily found. They were early training and contemporary opinion. The first expressions of experience are too often formally, ecclesiastically and potentially unreal. It is a hard thing in after years to live down some of the barriers set up in childhood between the soul and God. We, too, are all magnetized more or less by contemporary opinion and are unable to see Christ as He is, but only as men describe Him. But in the modern world of education there is another reason for alienation from Christ on the part of conscientious men that did not enter into Paul's experience. It is the inference drawn against Christ from observing unworthy Christian lives. Day by day Christ is betrayed in the persons of some of His adherents.

Did Paul conquer Christ, or did Christ conquer Paul? His own words tell us the story. Once in after years he says to the Galatians, "It pleased God to reveal His Son in me;" and once in a word yet more intense he says, "For me to live is Christ." How came about this most extraordinary change? By what gift came he who once fought Christ for conscience' sake, to the point where Christ was his life? It came to him as it is coming day by day to earnest men who first withstand, then worship, Christ. It came to him through the gift of more light. And when this new light comes, the soul experiences three evidences of the Spirit's working—the re-adjustment of the point of view, the sense of self-fulfillment through a knowledge of Christ, and the ever-widening sphere of influence.

On Monday morning the award of prizes was held, at which the devotional exercises were conducted by Rev. Dr. Charles F. Rice, of Springfield, Mass., and the prizes awarded by Dr. Levi Gilbert, of New Haven, Conn. In the afternoon the class day exercises were held on the college campus, and the class entertained their assembled friends by amusing reminiscences of their college course. The Glee Club concert was held on Monday evening, the Phi Beta Kappa and alumni meetings on Tuesday morning, and the fraternity receptions on Tuesday afternoon. At the alumni meeting Rev. Herbert Welch, '87, and Mr. Seward V. Coffin, '85, were elected as the representatives of the alumni on the committee authorized to investigate the question of the higher education of women at Wesleyan. The committee will report next February.

The Commencement exercises proper were held on Wednesday morning in the Methodist church. The degree of Master of Arts was conferred upon Misses Mary R. Beach and Myra C. Holbrook, Messrs. C. H. Brown, G. W. Carter, G. M. Hughes, and W. W. Smith. The honorary degree of Doctor in Divinity was conferred upon Rev. W. I. Haven, corresponding secretary of the American Bible Society, and Rev. D. G. Downey, Brooklyn, N. Y. The honorary degree of LL. D. was conferred upon Arthur T. Hadley, president-elect of Yale University.

After the Commencement exercises and the conferring of degrees the Commencement luncheon was served in the college gymnasium to the alumni and friends. After the menu had been served, toasts were responded to under the direction of the jovial toastmaster, Dr. W. I. Haven.

At the meeting of the trustees of the college Prof. Armstrong was granted leave of absence on his sabbatical year (1899-1900), and Prof. Van Benschoten for three months. The following trustees were re-elected: Rev. S. F. Upham, D. D., Bishop Cyrus D. Foss, Bishop E. G. Andrews, Rev. J. E. King, D. D., Rev. W. V. Kelley, D. D. They re-elected Hon. Geo. G. Reynolds president of the board of trustees, Rev. E. M. Mills, D. D., secretary, John E. Andrus, treasurer.

The president's reception on Wednesday evening at the president's home brought the Commencement exercises to a close. The class of '99 is to be congratulated upon the auspicious occasion which ushered them into life's activities.

FROM SLIME TO STARS

REV. E. F. STUDLEY.

(Isaiah 57: 20)

Pitched by the swell of restless waves
That mound the sea in a million graves,
Then sink to a mummy's grin,
I'm floating, I'm sinking, I'm terrified,
I cannot rest — Oh, where can I hide
From my sin, O God, from my sin?

(Micah 7: 19)

Down, down in the depths my fears I lose.
As dead shells sink in the slimy ooze,
My sins find a bottomless bin.
Buried in darkness and silence drear,
I never shall see, I never shall hear
From my sin, O God, from my sin!

(Daniel 12: 3)

But I, caught up by Christ on high,
Outshining stars that light the sky,
A dazzling throne shall win.
Farewell, dark depths! farewell, wild sea!
Forever and ever I shall be free
From my sin, thank God, from my sin!

Mansfield, Mass.

ALCOHOL NOT A FOOD

In Two Parts

I

REV. DANIEL DORCHESTER, D. D.

MY attention has been called to a paper on the "Nutritive Value of Alcohol," read at a recent meeting of the Middletown (Conn.) Scientific Association, in which it is stated that Prof. Atwater's experiments show "that alcohol taken in small quantities is oxidized by the body almost completely;" that "alcohol is a fuel, exactly as sugar, starch and fat are; and, replacing carbonaceous foods, it is itself a food in a proper sense of the word," i. e., "a fuel food." The writer, Prof. Edward B. Rosa, in ZION'S HERALD of June 21, said it was claimed at the above meeting that "alcohol in small quantities is not a poison."

I desire that the foregoing statements be considered in connection with certain incontestable demonstrations furnished by great life insurance companies in England. In the year 1847, the "United Kingdom Temperance and General Provident Institution," in London, which, up to that time, was composed of only total abstainers, varied their scheme of insurance so as to provide a section in which moderate drinkers might be insured. No drunkards were insured; but if a man used only the milder liquors moderately, he was admitted to the "moderate drinkers' section." In 1855 the first quinquennial bonus was declared. Since then other bonuses have been declared. As the premiums in each section are the same, the proportion of the bonuses in each section affords a fair standard as to the relative longevity and health of the members of each section. In such a comparison the large numbers would show most favorably, other things being equal, and the members of the moderate drinkers' section outnumbered the total abstainers in the proportion of three to two. The actual facts as unfolded over a period of thirty

years — 1850 to 1880 inclusive — are as follows: —

PERCENTAGE BONUSES ON PREMIUMS PAID.

Total Abstinance Sec.	Moderate Drinkers' Sec.
1855, from 35 to 75 per ct.	1855, from 23 to 50 per ct.
1860, " 35 " 86 "	1860, " 24 " 59 "
1865, " 23 " 86 "	1865, " 17 " 52 "
1870, " 34 " 84 "	1870, " 20 " 49 "
1875, " 35 " 114 "	1875, " 20 " 64 "
1880, " 41 " 135 "	1880, " 26 " 53 "

The advantage is decidedly in the total abstinence section. Rev. Dawson Burns, D. D., an eminent clergyman in London, presented these figures, and they were never questioned, but have been frequently quoted.

The relation between the two sections will be more clearly presented in another light, the figures for which are available from 1866 to 1882 inclusive.

It is well known that expectancy of life is made the basis of the rates of premium in the tables used in insurance offices; and a mortality below that expectancy is, therefore, an evidence of special longevity and vigor. Out of a list of persons a given number is expected to die; and if fewer die, then the body of members, as a whole, is proved to be possessed of special vitality; and by applying the same standard to two bodies, we get at a certain index of their relative vital force. How do these two sections respond to this equitable test?

Total Abstinance Sec.	Moderate Drinkers' Sec.
Expected Deaths	Expected Deaths
Actual Deaths	Actual Deaths
1866, 109	190
1867, 105	191
1868, 109	202
1869, 115	212
1870, 120	215
Five yrs., 549	1,008
1871, 127	234
1872, 137	244
1873, 144	253
1874, 153	263
1875, 163	274
Five yrs., 723	1,268
1876, 168	279
1877, 179	291
1878, 182	299
1879, 196	305
1880, 203	311
Five yrs., 933	1,485
1881, 214	320
1882, 225	327
Grand Total, 2,644	4,408
1,861	4,339

The above table shows that, in the total abstinence section, 2,644 deaths were expected, and only 1,861 occurred, the survivors above expectancy being 783, or 29½ per cent.; and in the moderate drinkers' section the expected deaths were 4,408, and the actual deaths were 4,339, the survivors being only 69, or 1½ per cent., giving the total abstinence section a superiority of 28 per cent.

In every successive year, in the total abstinence section, the deaths fell considerably below the expected number; and in the moderate drinkers' section, in six years of the series, the actual deaths exceeded the expected deaths.

Is not this testimony clear and impartial? No drunkards were accepted in either section, and only those who used mild liquors moderately were accepted in the moderate drinkers' section; moreover, the expectation of life is calculated alike for all, on age; and yet, in every 100 expected deaths among the

total abstainers, 29½ survived; and in the moderate drinkers' section, in every 100 expected deaths, only 1½ survived.

This is a rigid test predicated on a strictly scientific basis, infinitely more reliable and convincing than the results of chemical experiments. These figures are from one of the largest and most respectable life insurance associations in England. Four other English life insurance companies furnish similar evidence.

The "Briton Life Association" (Limited) represented that it assured total abstainers at a reduction of 10 per cent. on the premiums charged to others.

The "Sceptre Life Association" (Limited) found, in seven years ending Dec. 31, 1882, the actual deaths were only 24 per cent. below expectancy in the moderate drinkers' section; while in the total abstainers' section the actual deaths were 56 per cent. below expectancy. In October, 1883, the secretary said: "For eighteen years we expected 270 deaths in the total abstainers' section, but had only 116 — a saving of life at the rate of 57 per cent."

The "Victoria Mutual Assurance Society" (Limited) says that in two years (1881 to 1883), in "the total abstainers' section, the claims absorbed only 20.3 per cent. of the premiums, and in the moderate drinkers' section they absorbed 33.2 per cent. of the premiums."

The "Whittington Life Assurance Company" (Limited), in report for September, 1881, said: "The continued favorable rate of mortality among the policy holders in the temperance (total abstinence) section, has enabled the directors to declare a reversionary bonus in that section, at the rate of from 16 s. to 22 s. 8 d. per cent. per annum."

Would it not be better for our people to trust to the irrefragable demonstration of the foregoing statistics than to conclusions drawn from uncertain hypotheses often used to help through chemical processes of investigation? We have here a crucial demonstration that even the moderate use of the milder fermented liquors shortens life, and that total abstainers hold an immense advantage.

West Roxbury, Mass.

OUR ENGLISH LETTER

"NOVUS."

IN the conclusions of the May District Synods, just over, we usually find an index of Methodist opinion both on matters comprehended in Methodist politics as well as on affairs pertaining to the general community. The synods, among other multifarious functions, are in the habit of proposing new legislation or rearrangements of Methodist polity suggested by local wants. These come later before Conference for more mature consideration. Just now the temple of Janus is closed, for there is peace within the borders of Methodism. I mean that no serious controversy racks its framework. Doctrinal differences happily do not exist. The Order of Sessions question is in a fair way of being settled by next month's Conference. And on the point of the itinerancy, the "glorious itinerancy," there is an armistice not likely to be broken for some time. But nobody who knows anything of the detailed working of Methodism can admit that the present cessation of hostilities

on this question is anything more than a truce. Sooner or later the point will have to be re-discussed and some better method devised than the existing one by which the three years' itinerancy rule is being broken in so large a number of cases (made "special" by dispensation of Conference) as to make the rule itself appear foolish.

Two suggestions in chief have been made by the districts to Conference. One is for the appointment of an "assistant" to the chairman of the Hull District, whose duties, it seems, are so onerous as to make this step necessary. On the face of it this suggestion looks reasonable and harmless enough, and perhaps it is. But it involves the separation from circuit work of the minister who would take the post of "assistant" to the chairman. There's the rub. Some years since a proposal was made to free chairmen of districts from circuit work, so that they might devote themselves unreservedly to their work of oversight. This, I believe, is the method of the Methodist Episcopal Church. You in republican America tolerate — indeed, have deliberately made choice of — the aristocratic episcopate. We in monarchical Britain are chary of exalting any minister above the commonalty of the brotherhood. That is the position, briefly stated. In spite of the capable advocacy of Mr. Price Hughes, the idea did not commend itself to the church at large, and after being discussed in Conference it was thrown out, and, as most thought, decently buried. The chief antagonist was a layman, Mr. R. W. Perks, M. P., who perhaps did more than anybody else to defeat the project by affixing the label "bishops" to the suggested "separated chairmen." Now to say "bishop" to a British Nonconformist is as though one should say "rats" to a terrier, or "Aguinaldo" to a Rough Rider. The word is in ill odor, since it stands for men who have time and again (in the Established Church) arrogated to themselves and their church the most extraordinary ecclesiastical rights. With the memory of these assumptions in mind British Methodists trained their heaviest artillery to bear against the proposal, and, as I have said, did so with success. In this new suggestion for an "assistant" chairman, Mr. Perks and those of like mind see a disguised revival of the old proposal, and in consequence they are ready to handle it severely. The matter will come before Conference.

The other proposal, of any moment, from the districts, is one to establish a Methodist hostel in London for the lodgment of young Methodists. In common with other cities, London attracts thousands of young folks every year, the only difference between London and other large towns in the matter being that its maw is vastly more capacious, and the human tribute it levies on the country districts infinitely heavier. Among those who come to town are necessarily included many young Methodists, trained in the ways of Methodism and favorably disposed towards the church of their parents. Many of them live in business houses where the accommodation may or may not be good. A hostel such as is proposed would hardly be of use to these, since in most instances their wages would not admit of living outside the business house even if the rules did, which is not usually the case. The better paid among this class would doubtless make some use of a hostel, provided it were conveniently placed. One hostel, by the way, in so vast a place as London, would be of little avail. It would be necessary to establish several in different quarters. Besides the shop and warehouse assistants, there are many other young Methodists qualifying for professions or earning their living as clerks, foremen

and artisans. There is no doubt that many of these marry, and marry too early, as much to elude the barbarous solitude, discomfort and unscrupulous imposition of London lodgings as because they have discovered the man or woman of their choice. The chief point, however, is that they are apt to become lost to Methodism and frequently to all forms of religion. Life in a Methodist hostel, with the cheerfulness of associated living, and the proximity of others persevering with their Methodism amid the distractions of London life, would certainly do much to prevent young folk from drifting into the army of the nondescripts. There are, of course, one or two obvious difficulties, but they ought not to be insurmountable. One is the difficulty of obtaining suitable sites. Rents are so enormous in London that anything like a central situation means ruin. Yet there are places where working people live in central London under fairly healthy conditions. But that is in specially built piles where sanitation is rigorously enforced. I cannot think that hostels made up of two or three houses knocked into one, in a dingy back street, would be a success. And the difficulty would be that of framing rules. A too rigid despotism would fail to attract many lodgers, while on the other hand laxity would have to be guarded against. It will be interesting to observe what Conference has to say concerning this matter, and whether or not it is ready to take any responsibility or prefers to recommend the project as one more suitable for private enterprise.

Outside Methodism the three things with which the Synods concerned themselves have been the Peace Conference, Sunday closing, and seven-day newspapers. With the booming of guns still to be heard in the Philippines, your own friction with the Dominion of Canada, and our possible rupture with the Transvaal Republic, there appears to be plenty of work for the unprecedented Conference in deliberation at The Hague. It was surely quite in accordance with fitness that representative gatherings of Methodists should indicate their enthusiastic desire for some practical outcome. At present there appears to be a tendency to reserve the right of "contracting out" of the suggested arbitration clause. In that case the clause would become nothing more than a counsel of perfection which any nation, on the permissive principle, might adopt or refuse as the fancy of the moment prompted. But if the Conference comes to a definite decision to prohibit the use of bullets specially constructed to cruelly lacerate, and to some well-understood arrangement as to the cessation of "the mad rivalry of bloated armaments," it will have fully justified its assembly.

The question of the Sunday closing of public houses is one on which the churches have long entertained the most strenuous views. Scotland, Wales and Ireland are all in possession of an Act of Parliament forbidding the sale of intoxicants on Sundays. In Ireland and Wales there are modifications that prevent the term Sunday prohibition from being appropriate. Several large towns of Ireland, for instance, are exempted from the Act, and in these towns drink may be bought during specified hours on Sundays. And in both Wales and Ireland the "bona fide" traveler clause has application, permitting those who have journeyed a certain number of miles during the day to buy drink at any hour. Scotland has a much stricter law. There are no exemptions and there is no "bona fide" traveler provision. And the result, it must be confessed, is the establishment of a large number of shebeens where the intemperate are able to buy whatever they desire in spite of the Act. Yet it is no doubt

true that there is less Sunday drinking in Scotland, Wales and Ireland than there would be were there no such acts in existence. So far England has not adopted a similar act. Churches, public libraries and museums, and in some of our large towns bands in the parks compete with the public houses for the patronage of the people. It is hardly likely that England will pass a self-denying ordinance such as Scotland has seen fit to. More and more it appears that folk are accustomed to spend their week-ends in traveling, or at any rate in some place other than their homes. And, being out and about, they cannot easily divest themselves of the drinking habit. Viewed, therefore, as a question not of pure ethics, but as one calling for practical dealing in the way of legislation, while at the same time it involves moral considerations, I do not think a strict Sunday closing act for England would meet the situation. If the principle of Sunday closing be admitted, I think the "bona fide" traveler clause will be necessary in any act that may be passed, as well as a provision permitting the sale of drink in London and other large cities where on Sundays, as indeed on other days, the restaurant is the only dining-room for many thousands of people.

Without exception the Synods passed strong resolutions condemning the publication of seven-day newspapers. Up to a month or two ago England was free from the Sunday newspaper as you understand it. Free, that is, from the voluminous production that issues on Sundays in the States from the offices of many daily journals. We have long had Sunday journals of a sort, but these have not attempted to serve up the world's news or to cover the whole social and political field as in the case of a daily. For the most part our Sunday papers confined themselves to comment from a rather different angle on the drama, literature and society. Some of them give a *réchauffé* of the week's news for the benefit of those who do not study the dailies, and nearly all give the latest Saturday sporting results. When the New York Herald tried some years since to run a Sunday edition on this side, the scheme soon collapsed. The projects entered upon a couple of months or so ago were, however, of a very different kind. The *Daily Telegraph* and the *Daily Mail*, two rival dailies, both came out with Sunday editions, containing much capable, varied and interesting reading, compiled by skillful writers with the aim of capturing the family circle on Sunday. This entailed much work in the early hours of Sunday for journalists, besides causing newspaper vendors a great deal of extra work. Moreover, it threatened vast inroads on the weekly day of rest, our valued interlude from the pursuits of life. Public opinion, especially religious public opinion, was against the Sunday edition. Lord Rosebery in a public speech appealed to the proprietors to arrive at "a truce of God." Many public bodies passed resolutions asking the proprietors to desist. In the end both Sunday papers were suspended and we have saved our Sunday from being invaded by the thousand petty and important interests of secular life.

— Did you ever climb the winding staircase of some great tower? As you ascended you came to a window, through which you had a glimpse of a fair and lovely world outside the dark tower. How little, how poor, and cheerless seemed the narrow limits of your staircase, as you looked upon the illimitable scene stretched before your view. Life in this world is like the ascent of such a column, and thoughts of immortality, when they come to us, are little windows through which we have glimpses of the in-

finite sweep and stretch of life beyond this hampered, broken, fragmentary existence of earth. — J. R. Miller, D. D.

THE GRAVE ON THE MOUNTAIN

A True Story

BELLE V. CHISHOLM.

EARLY in the spring of 1898, under the supervision of the Women's Domestic Board of Missions, it was my privilege to open the first day-school that had ever been taught in Pine Ridge — a sparsely inhabited region high up in the mountainous regions of Virginia. The little log-cabin placed at the service of the promoters of the school was also used as a chapel, in which Sunday-school was held every Sunday, and occasionally (as often as once a month) there was preaching service in the house; Rev. Mr. Bartlett, who had charge of the organization of Sunday-schools among these destitute "mountain whites," presiding.

My scholars came from all directions, some of them walking three and four miles for the privilege of "learning to read" — which seemed to be the height of their ambition. They numbered in the neighborhood of thirty, and ranged in age from baby five-year-olds to buxom young women and strapping big youths, all eager to learn something beyond the confines of the mountain fastnesses by which they had been shut in all their lives.

Only one here and there of the mountain dwellers could read, and fewer still were able to write their names, and in these few the usual order was reversed, in that it was the oldest inhabitants instead of the younger generations who enjoyed this distinction. It seemed strange, and yet it was easily explained, if one accepted the well-grounded theory of the antecedents of this people who, at the beginning of the twentieth century, are just emerging from the primitive stages of civilization. That their Scotch-Irish progenitors were far in advance of these inhabitants a century or more ago, must be admitted; and humiliating as the present degeneracy seems, it is only the natural result of their enforced circumscribed lives. One would think that even with the limited education and Scripture training of the seventeenth century, such retrogression would be impossible. But when their methods of life are taken into consideration — the bare subsistence yielded by the unproductive soil (the only means of obtaining a livelihood within their reach, except the even more primitive one of hunting), the impossibility of procuring books, the inability to support schools or churches, the lack of social intercourse even among the cliff-dwellers themselves, to which, also, must be added their isolated condition, shut in entirely from the outside world — taking all these things into consideration, I ask, is it strange that these mountaineers, with human natures like our own, have gone back instead of forward, have retrograded almost, if not quite, into heathenism during the hundred years that the country of which they are a part has been making such rapid strides into greatness?

I found them a kindly, teachable, appreciative people, sensible of their ignorance and anxious to improve their conditions, regardless of the efforts required to break up the old, lazy, ease-loving habits that had become a second nature to them. Even the little children seemed to have caught the spirit of progress, and pored over their lessons with an eagerness as surprising as encouraging to one who had entered upon the labor with many misgivings.

It was a lonely life, however, lonelier even than I had counted upon, and despite the deep interest I felt in my school, I sometimes became very homesick indeed. It was twenty-five miles to the nearest railway station, and about twelve to the post-office, down at the foot of the mountains. Such a thing as a regular mail-carrier up the mountain had never been dreamed of until after the school on the "Ridge" was opened. Indeed, it would have been a useless expense, since a letter to a mountaineer was of such rare occurrence that whole months and sometimes years passed away without the valley postmaster being called upon to "look up" a chance of sending a letter "up the mountain." But after the school became a certainty, Mr. Bartlett had his Sunday-school supplies sent to "the Valley" instead of to "Boonville," a post-office further north, and we employed a boy to carry the mountain mail up the twelve-mile stretch once a week.

During the first three months of my stay on the mountains I did not leave my post of duty a single time; but with the approach of the heated season I found it would be necessary to make some purchases, and one Friday evening spoke to the mail-boy about accompanying him to the village the following day for that purpose.

"Ef you'll only wait to Monday, I'll take you down by the lower road, which ain't nigh as steep," interrupted Dan Flick, one of my big, awkward scholars. "I'd kinder like to go on that day to see the Decoration. Jim Neely says they're going to have a brass band, too, and since school won't keep on account of the holiday, I reckon 't won't make no difference to you whether you go to-morrow or Monday."

I was glad of the chance of a glimpse at civilization again, and readily concurred in his plan. The citizens of "the Valley" were not many degrees in advance of the mountaineers in point of intelligence, but I found a small supply of dry-goods — of very inferior quality, to be sure — from which I selected what would tide me over until the summer vacation. The "brass band" of Jim Neely's imagination consisted of an old drum, a fife, a flute, and a very brassy cornet, whose discordant "toots" made up in noise what was lacking in melody. But despite the crudeness of the band effort, the national airs were distinguishable, reminding me that I had a country yet, and that just beyond me was the outside world of which I was a part. The sincerity of these plain, unassuming people of the vale was convincing proof of their loyalty to the same country, and the commonplace flowers with which they decked their soldier graves evinced their sacred re-

gard for the memory of their dead as fully as the more costly offerings of those whose environments demanded the pouring out of their alabaster boxes of ointment to anoint the sleeping-place of their beloved dead.

There were only three soldier graves in the little burying-ground on the hill, but the villagers turned out in a body, and the eulogy Corporal Gynn pronounced, from a stump, over their brave lives and courageous death, was as full of patriotism and appreciation as of errors in grammar and mistakes in pronunciation. Even my big, stupid pupil, Danny Flick, was roused into something akin to interest by the songs and cheers of the motley crowd, and when I gave him a pack of tiny flags with which to hide some of old John's unsightly protuberances, his homely face fairly beamed with gratitude.

The ugly, raw-boned creature, whose blemishes became all the more prominent on account of the dainty bits of color which contrasted oddly enough with the rusty, twine-tied harness, seemed actually to enjoy his patriotic attire. Catching the spirit of the crowd, both beast and master appeared to take in new life with the loyal air they breathed, and the way they went up the mountain-side that bright May evening was a surprise to themselves as well as to me, the only onlooker.

Half way up the cliff I was attracted by a heap of brightness, seemingly a display of flowers of all shades and descriptions piled high up against the evening sky. The vision, some fifty rods to our left, appeared to puzzle Dan for a few minutes, and then, catching an explanation from the scenes left behind in the Valley, he said it was the mountain-side grave which the committee had decorated with the others.

"A soldier's grave?" I inquired.

"Yes," Dan said, slowly, as if not quite certain.

"Union or Confederate?" I asked.

"Don't know sure," Dan returned, hesitatingly. "The same as the rest, I reckon."

I glanced into his stolid face, wondering if it could be possible that the boy did not know the difference between the two — the blue and the gray. Such ignorance seemed incredible, and yet the war had been over long before Dan was born, and his people belonged to the lowest type of the mountaineers. To satisfy myself I proposed going across the ridge to have a look at the lonely grave. Dan agreed readily, and, hitching the horse, we walked over to the flower heap. I was doomed to further disappointment, however, for there was a mingling of Union and Confederate flags on the grave, and as there was no tombstone to designate to which army he belonged, the mystery still remained. All Dan could tell was that Billy Mahew was buried there, and that the committee always decorated his grave. He said he could mind when there was no grave there, but that did not explain anything, for he might have belonged to either army and have lived years after the war closed. Dan was sure he was only a boy when he was killed, but Dan was sure of many things that afterward turned out

to be altogether different from what he thought; hence I was compelled to continue my journey up the mountain with my curiosity unsatisfied.

But up there people were not all so stupid as Dan, and before I slept I had learned the story of the boy soldier who had never enlisted in the army or taken part in a battle.

Billy was a thrifty lad, and toiled with his hands to help in the winning of bread for the family. One bright spring morning he went forth to his toil of love, up the mountain, where he had undertaken a job of chopping, and when he did not come back in the gloaming, the rescue party that went in search found him, dead, but still holding in place with his body the stone in the mountain dam that the heavy pressure of the waters had pressed outward. Heretofore this wall had been thought impregnable, but heavy rains had loosened this one stone near the ground. Billy must have found the leak when he first went up in the morning, as he had done no chopping that day. He had piled up stones to help him keep the stone in place, but despite all he could do, the leak increased. Raising inch by inch, it crept up higher and higher, until the sacrifice of his life was demanded, and paid, for the lives of the dwellers of the valley. How long he had been dead, how long his lifeless body had blocked the crevice he had given his life to stop, no one knew. All they knew was that he had died to save the homes and lives of thousands of the inhabitants of the Valley, and that he was a hero.

They buried him on the mountain-side, with loving hands cared for the grave, and on Decoration Day marked it with the flags of both the blue and the gray because his father had once worn the gray. No sectional line could separate the memory of his noble deed from its results — the safety of their homes and lives.

New Concord, Ohio.

OUR CHICAGO LETTER

"DEARBORN."

NORTHWESTERN UNIVERSITY has just closed another prosperous year. While the total enrollment of 2,857 is a decrease of 85 from the previous year, there was an increase in the degree-conferring departments of 183. Outside of the theological schools the enrollment was 2,020, distributed as follows: College of Liberal Arts, 575; Medical School, 301; Law School, 166; School of Pharmacy, 247; Dental School, 587; Woman's Medical School, 79; School of Music, 284. There were 490 graduates, 48 of whom were from the College of Liberal Arts.

At the meeting of the trustees, Dr. R. D. Sheppard, the treasurer, whose ability to manage large business interests almost reaches the point of genius, reported the value of the University's property at \$4,907,845.62. The receipts for the year were \$511,014.83, and the disbursements \$465,730.54. During the year the endowment fund was increased \$32,250.

Better than any material gain was the reported increase of spiritual interest. President Rogers in his annual message to the trustees said that the religious life of the student community had never, during his knowledge of the institution's inner history, been so satisfactory as at present. Mr. Will-

iam Deering, whose numerous benefactions to, and fatherly interest in, the institution have made him easily first among the friends of the University, declared before the trustees his deep interest in the spiritual welfare of the students. He said that the religious life of the institution had not been in the past all it might have been. He closed with expressing the hope that the spiritual might be still more emphasized in the future. This is indeed a good word, and promises much for the future policy of the University. A few years ago there was something of a tendency the other way. Some friends of the institution were almost discouraged. But the tide is turning. Mr. Deering's words were just what was needed. Now that the movement has set in the right direction, it behooves every friend of the institution to rally about the management and to neglect no opportunity for making deep and broad the good work which has begun.

The various addresses this year were all helpful. Dr. Berry preached a very practical sermon, characterized by simplicity and good sense, on Baccalaureate Sunday, from the text, "Friend, go up higher." Dr. McDowell, who was on his way from Denver to the East with his family, gave the Phi Beta Kappa address on "Poetry and the Common People" — an address of unusual beauty and strength. Of the Commencement address it would be superfluous to say anything, except that Dr. Buckley was himself. He spoke to an immense audience — the five hundred graduates immediately in front of him in cap and gown — on "Unproductive Culture." The *Northwestern Christian Advocate*, with commendable enterprise, has printed the address in full.

As a sort of postscript to a report already long it seems proper to call the attention of those concerned to the need of awakening a greater interest in, and stimulating a greater love for, the institution on the part of the alumni. There were barely a score and a half present at the annual meeting. I doubt if there is a university in America, of any standing, that has a body of graduates who, as a whole, have less interest in their alma mater than the alumni of Northwestern. It has been so for years. The fault is not with the alumni organization or its officers. These officers are faithful and efficient. But, do what they will, there is small response. I am persuaded, and I know many alumni feel as I do, that the University authorities might properly make a little more effort to interest the graduates in the work of the institution. Not on the whole campus, and, so far as I could see, in no building except the library, was there even a chair provided for an alumnus who might happen to be present in Evanston during Commencement week. In the alumni meeting it was reported that the trustees had concluded to make arrangements to celebrate the semi-centennial of the University's founding, and a motion was actually made in all seriousness that the trustees be informed that the alumni were ready to co-operate with them in such a celebration. Fortunately, the motion was so changed that the association did not seem to be undertaking the peculiarly delicate task of inviting themselves to take part in such a celebration. This is simply an illustration of what many believe to be the chief cause of the lack of interest on the part of the graduates who do not differ essentially from the alumni of other institutions. Men and women, the world over, need something to stimulate their zeal. They need to feel that they are really wanted in any enterprise before they will respond with any heartiness. In the numerous duties of their office the officials of Northwestern have probably made light of what may have seemed to them merely a sentimental matter. There has been, of course, no studied indifference. It is sim-

ply an omission which will doubtless be attended to in the future. Now is a good time to begin. The alumni have not done all they might have done — that is certain — but that should be regarded only as an added reason for encouraging them to do more.

The pronounced success of Mr. Samuel Merwin's first venture in literature affords another illustration of the familiar saying that "blood will tell." Mr. Merwin is the joint author with his friend Webster of that popular railroad story, "The Short Line War," published by the Macmillans. Though the book has been out but a few weeks, nearly five thousand copies have been sold. The parents of the author have been prominent for many years in Methodist circles in Evanston. The father, Mr. O. H. Merwin, used to be more familiar to the students who attended First Church than almost any other man. He was for many years in charge of the music of both church and Sunday school. He was also postmaster of the village. His cheery smile and hearty good-will made him everybody's friend. Mrs. Merwin is the second daughter of the late Dr. Bannister, whose memory is as fragrant among the older residents as his presence was heartening in the days when he walked the streets of Evanston and showed the young men of Garrett how to preach a saving gospel. Mr. and Mrs. Merwin's eldest son, Henry, if not so brilliant as his brother, promises to be equally as successful. He was for some months one of the assistants on the *Northwestern Christian Advocate*, resigning his position on that paper to accept an editorial position on the *Charities' Review* of New York.

Ever since Dr. E. Benjamin Andrews took charge of our public schools, there has been constant irritation. The board has been rent by dissensions, the teachers have been up in arms, and the general public has been divided on a hundred matters touching the conduct of the schools. Doubtless Dr. Andrews is more the occasion than he is the cause of this irritation. He came at the wrong time and was introduced by the wrong persons. There is a quite general feeling that he was somehow in league with President Harper, and that has been enough to divide our people, for there is a widespread belief that the president of Chicago University is engaged in a plot to make the public school system of Chicago an adjunct of his institution. The belief may have no foundation in fact, but the advertising methods and the get-all policy indulged in by the management of the Rockefeller school, are certainly not calculated to dissipate such a belief. This morning the papers report that Mr. Lane, who preceded Dr. Andrews as superintendent and who has been connected with Chicago schools nearly all his life, has been dropped from the rolls. The people will know, in time, what is back of this removal of a trusted and successful official.

The Des Plaines Camp-meeting will begin on Thursday, July 20, closing on Tuesday, Aug. 1. It will be in charge of the three presiding elders whose districts include this city — Drs. Jackson, Caldwell and Mandeville — and Mr. D. W. Potter, the president of the association, whose successful work as an evangelist is known throughout the church. Thomas Harrison will conduct the evening meetings throughout, and Joseph H. Smith, whose ministrations were so successful last year, will have charge of an evangelistic institute which will bear the title of "The School of the Prophets." Dr. Van Anda, of Auburn Park, will lead the early morning meeting which has been for so long a time one of the most helpful of all the services.

THE FAMILY

"AT EARLY CANDLE LIGHT"

REV. ROBERT MCINTYRE, D. D.

"There is no night in heaven," so our circuit-rider said.
Now, blessings on his saintly heart and on
on his silver head,
He little knew how I had dreamed, when
all my work was done,
Of meeting, in my Father's house, my
darling little one.
Oh, how my yearning soul shall miss, if
heaven has no night,
That hour, of all hours the best, the
"early candle light."

I know the dawn is lovely when the rosy
wreaths of cloud
Fall into purple furrows, that the sun has
newly plowed;
The prairie like an open hearth on which
the day doth kneel
To blow the coals of morning into splen-
dors that reveal
The colors that are curled within the
woven mists of white,
But 'tis not so hushed and holy as the
"early candle light."

And sweet the noon in summer, when
through the lattice blows
The wind that softly whispers where the
cool clematis grows.
When wheat, across the valley, breaks the
light upon its spears,
And drowsy cattle, wading, browse the
buds in lilled meres,
The hawk above them sailing through the
sky of lazulite,
But it cannot bring the comfort of the
"early candle light."

Oft I picture eve in heaven, where not a
leaf doth stir,
When every harp grows silent, hushed
each lute and dulcimer,
Where, through the quiet twilight, down
some path of Paradise,
Unto the gate comes baby Kate with
gladness in her eyes,
And on the paneled pearl lifts the latch of
jasper bright,
To greet me there, when home I fare, at
"early candle light."

Chicago, Ill.

Thoughts for the Thoughtful

Who knows? God knows; and what He knows
Is well and best,
The darkness hideth not from Him, but glows
Clear as the morning or the evening rose
Of east or west.

— Christina Rossetti.

The scurf of a heartless conventionality
lies thick all over the daily life. — Canon
Farrar.

The soul is not made as the statue is, with
click of hammer and chip of chisel from
without; but the soul is made of its own in-
growth as a peach is. — J. F. W. Ware.

The effective life and the receptive life are
one. No sweep of arm that does some work
for God, but harvests also some more of the
truth of God, and sweeps it into the treasury
of life. — Phillips Brooks.

The night of sorrow comes with its own
lamp of comfort. The hour of weakness
brings its secret of strength. By the brink
of the bitter fountain grows the tree whose
branch will heal the waters. The wilderness
with its hunger and no harvest, has daily
manna. In dark Gethsemane where the load

is more than mortal heart can bear an angel
appears ministering strength. When we
come to the hard, rough, steep path we find
iron for shoes. — J. R. Miller, D. D.

After long years, work is visible. In agri-
culture you can see the growth. Pass that
country two months later, and there is a dif-
ference. We acquire firmness and experience
incessantly. Every action, every word, ev-
ery meal, is a part of our trial and our disci-
pline. We are assuredly ripening, or else
blighting. We are not conscious of those
changes which go on quietly and gradually
in the soul. We only count the shocks in
our journey. Ambitions die, but grace grows
as life goes on. — F. W. Robertson.

There are four different kinds of hearers of
the Word — those like a sponge, that suck up
good and bad together, and let both run out
immediately; those like a sand-glass, that
let what enters in at one ear pass out at
the other, hearing without thinking; those
like a strainer, letting go the good and re-
taining the bad; and those like a sieve, let-
ting go the chaff and retaining the good
grain. — Anon.

God's promises are ever on the ascending
scale. One leads up to another, fuller and
more blessed than itself. In Mesopotamia,
God said, "I will show thee the land." At
Bethel, "This is the land." In Canaan, "I
will give thee all the land, and children in-
numerable as the grains of sand." It is thus
that God allures us to saintliness. Not giv-
ing us anything till we have dared to act —
that He may test us. Not giving everything
at first — that He may not overwhelm us.
And always keeping in hand an infinite re-
serve of blessing. Oh, the unexplored re-
mainders of God! Who ever saw His last
star? — Rev. F. B. Meyer.

A Christian man's life is laid in the loom of
time to a pattern which he does not see, but
God does; and his heart is a shuttle. On one
side of the loom is sorrow, and on the other
is joy; and the shuttle, struck alternately
by each, flies back and forth, carrying the
thread, which is white or black as the pat-
tern needs. And in the end, when God shall
lift up the finished garment, and all its
changing hues shall glance out, it will then
appear that the deep and dark colors were as
needful to beauty as the bright and high
colors. — Henry Ward Beecher.

It is the same today as it was many years
ago with Jacob when he said, "Surely the
Lord is in this place; and I knew it not." This
and all that followed he found simply
by using the stones of the place where he
was; for with the stones of the place he
made for himself a pillow, and it was while
sleeping on this pillow that he beheld the
ladder set upon the earth and reaching to
the heavens, upon which the angels were
ascending and descending, and thus it was
that he entered into communion with the
life of the heavens. Later, then, he trans-
formed the pillow into a pillar that served as
a guide to other men.

And so with every human soul — we must
use simply the stones of the place where we
are. The only stones with which human
life can build is thought. It and it alone is
the molding, the creative power — earnest,
sincere thought of the place where we are,
this constitutes the stones of the place where
we are and with which we can make a pillow
upon which for the time being to rest. Through
this and this alone will the life of
the heavens be opened to us; for angels
ascending — aspiration — will in time bring
to us angels descending — inspiration. Then
with Jacob of old we will cry out, "Behold,
the Lord is in this place; and I knew it not."

Then our pillow, the thought that gives us
the knowledge that the Infinite Divine Life
is always within, the Essential Essence of
the human soul itself, we can convert into a
pillar, a pillar that will be a guide to lead
other men into this same realization and
life. — RALPH WALDO TRINE, in "The Great-
est Thing Ever Known."

O life, we know that some day it must be
Thy warm, dear sun shall rise to set no more;
And through the soul's unbarred and swinging
door
The mist shall sweep that rolleth in from sea.
Yet from that hour of night we would not flee;
For sunset ever holds the dawn in store,
And death is life which leadeth still before,
After the opened gate hath set us free.

Nay, 'tis the unseeing eye, the unheeding ear,
The hands that falter ere the heart hath failed,
The heart that finds love's tasks too stern and
high —
'Tis shrinking life, not loss of days, we fear,
These things, not death, whereat our souls have
quailed.
Life, grant that we may live until we die!

— MARY CHANDLER JONES, in *Christian Register*.

THE OLD STONE HOUSE

LANTA WILSON SMITH.

AN unusual excitement prevailed in
the little village of Brayton. A
crowd had gathered at the station to
wait for the afternoon train. Out of the
heat and turmoil of a great city not far
away, a number of waifs had been col-
lected for a brief outing in the green
fields and hospitable homes of this coun-
try town. People who had promised to
care for the children during the stipu-
lated number of weeks were earnestly
watching for the train, and others —
some of whom had refused that respon-
sibility — had been drawn thither by cu-
riosity.

As the meagre specimens of humanity
marched out of the car, guided as well
as might be by the superintendent of a
city mission, they were indeed a motley
band. Each child wore a tag upon which
was written a name, street and number.
Clothed in all sorts of misfit garments,
evidently collected from the mission
"poor-closet," representing great vari-
ety of style and texture, they gave the
impression of animated samples escaped
from the satchel of a traveling salesman.

With the assistance of the Brayton
minister, the superintendent soon as-
signed the children to the waiting house-
holders.

While this distribution was being ac-
complished, a little girl, with a serious,
timid air, followed every motion of the
superintendent, as if fearful that among
so many he might forget her. At length,
when the crowd had dispersed and only
a few of the more interested persons re-
mained, Mr. Joyce took the little girl's
hand as he explained her need.

"Friends, I found Mary in most dis-
tressing circumstances, and although
your pastor had written the exact num-
ber that could be accommodated, I ven-
tured to bring one more, feeling sure
that some one would take her, 'in His
name,' for these few weeks."

There was a moment of silence, then
an elderly woman stepped forward as
she somewhat nervously exclaimed: —

"I was just wishing there was one for
me, though I did refuse to take one, for

I'm poor and haven't the comforts that many have; but I should like to take Mary if no one else cares to do so." The speaker turned toward the pastor as if to gain his consent.

"I think Mary will be glad to go with you," said Mr. Ray, answering her look. "Mary, this is Mrs. Lee, and I believe you will be great friends before your visit is ended."

There was something in the quiet faces of both that spoke of close affinity. The girl, very slender and far too care-worn for the brief thirteen years she had seen of life, bade Mr. Joyce a grateful goodbye, and walked away with her new friend. Silently drinking in the beauty around her, she did not notice Mrs. Lee's furtive glances.

"I hope you won't be lonesome, Mary," said the lady at length. "I live in that old stone house close up to the bluff, where you see all those trees. It is out to one side, with no very near neighbors, but you can go and see the other children any time you want to. I do hope you won't be lonesome."

"Oh, no, ma'am, I'm sure I won't be. Them trees are awful pretty. Will they 'low me to climb that bluff?"

"Sakes alive! of course they will. We can see miles an' miles up there. I go all through those woods and fields every summer, berrying."

"Oh, my!" was all the child could say over such delightful prospects.

Although still early when they reached home, the famished look on Mary's face suggested supper, and before long a plain, substantial meal was ready. It seemed to the poor wail a most luxurious repast, and urged by Mrs. Lee she ate with such evident relish that the lady no longer feared that her simple fare would not be appreciated.

"We won't bother about the work just now, Mary," said Mrs. Lee as they rose from the table. "It is so early we will go out on the veranda and rest awhile. I love to sit here and look at those great trees."

"I know them — they're in the park, but I can't remember the name."

"Those are elms, and they are my favorites," replied Mrs. Lee.

"Mother used to say that, too. She said they was tall an' graceful, just like fine ladies; I like 'em, too. See those trees 'way over there. They go up that hill just like soldiers."

"Oh, yes, those are fir trees. And I like that clump of pine trees over there. Pine trees often cluster in little groups as if they were fond of each other."

"Oh, my!" cried the delighted child. "It'll be just like goin' to the park every day. When mother was alive we went to the park once in the summer, any way. But now I don't have any money, and Molly says it costs too much to go, 'cause I'd have to take the children."

"How many have you at home, Mary?"

"I haven't anybody. Mother was all I had, and she died two years ago. Molly Pike lets me live with her, and I take care of the children and do the work so she can go out to wash."

"How did Molly happen to let you come out here?"

"She didn't want to let me come, but

I guess Mr. Joyce made her. I heard him say I wouldn't live long if I didn't have a rest. He said the baby was too heavy for me to carry up an' down stairs. Johnny's three years old, but he can't walk, an' he is heavy, sure. Mr. Joyce is goin' to have him doctored at a hospital, so Molly let me come."

"I'm glad you're here, Mary. You shall have a good rest, and get some flesh on those sharp bones. You must eat all you can, now remember."

"You wouldn't say that if you knew what a lot I can eat," said the child, with a serious shake of her head. "I've been hungry ever since I can remember."

"Sakes alive! Couldn't you have all the bread you wanted?"

"Oh, my! no. You couldn't be hungry with plenty bread, you know. I had the crusts, mostly; the children don't like 'em, and Molly's teeth are tender — you know baker's bread is tough. My teeth are good yet, and Molly says crusts are awful healthy."

"Perhaps so, Mary, if they are the right sort. I'll venture to say even Molly could eat my bread crusts; but you sha'n't eat them if you don't want to. Sometimes a change of diet is a good thing. Have you ever been in the country before?"

"When I was a baby. After we moved to the city father died, and then mother worked so hard that she died, too. She used to tell me about the country — about the cows an' chickens an' gardens an' woods. That's why she would go to the park, so I could know how pretty the trees an' flowers are. Molly don't care for such things at all."

"Did your mother have any relations in the country?"

"No; she said lots of times that we were all alone in the world. She died awful sudden, an' there wasn't anybody to take care of me, so Molly let me live with her."

"Well, Mary, I'm all alone in the world, too. Two years ago this place was left me by an uncle, and as I had lost my husband and my home, I came right here. I've managed to get a living so far, and I'm thankful for a home. It is really more than I need. I use only the sitting-room and bed-room — besides of course the kitchen — but I'm going to fix up the little room next to mine for you to sleep in. I guess you may come upstairs now and help me bring down the things."

As they reached the top of the stairs Mrs. Lee threw open a door and entered the room as she said: "This long room that goes back toward the bluff I use as a sort of attic. It would be a nice play-room — I used to have one like it; but I suppose you'd rather be out-doors, wouldn't you?"

"I guess so, pleasant days, anyhow; but it smells awful nice up here, don't it?"

"Well, I never noticed it before. It must be that wild honeysuckle — it covers the window and nearly the whole ell. Across the hall here in the front room I keep all Uncle James' things that I don't use common. You may take these pillows, and I'll bring down the rest."

When the little room was ready for

occupancy, Mary almost wished for bedtime — it would seem so grand to sleep in a room like that. Think of a nice whole looking-glass and a white spread on the bed! But Mrs. Lee hurried her away for a stroll around the premises.

The garden with its rows of vegetables, strawberry vines, and currant bushes was a revelation to Mary no less than the quaint flowers that filled the front yard.

"There's a regular thicket of trees and vines back of the ell," said Mrs. Lee. "That honeysuckle is immense, and those wild plum and cherry trees run clear over the bluff. If there was a man around he would trim up things, I s'pose, but there are so many hornets and bumble-bees there that I just give them a good letting alone. You'd better, too, for you might get stung."

"How do you get up that bluff?" asked Mary, gazing up its tangled sides, where one could scarce find a foothold.

"There's a winding path from the back yard that's easy climbing. This house-lot and the little pasture that joins it are all that belong to me. That's my cow over there — 'Little Buttercup' I call her; and she's worth lots, I tell you."

"Milk is awful high," replied Mary, with a twinge of conscience over the two glasses of milk she had drank at supper.

"Oh, I can't sell much milk here, so many people keep their own cows, but I sell considerable butter."

"My! my! have you got chickens?" cried the child as they reached the hen-yard. "I never saw any little teeny ones before. Just see 'em run. Oh, ain't they the cutest things! See them little yellow ones!"

"You shall help me take care of them, and gather the eggs, too. There, I see Buttercup is coming up to the bars; she knows milking time as well as I do. Hear her call! I make a regular pet of her, any way."

How rapidly the days passed by! In all Mary's remembrance there had never been a summer like this. The comforts of this humble country home were luxuries indeed to this child of the slums.

Day by day a chain was being woven between the hearts of Mary and her friend that would be hard to sever. Over and over again Mrs. Lee would say to herself: "How I would like to keep Mary for my own child, she suits me so completely." But she knew that her scanty income would barely meet her own needs, and it would be impossible to provide for a growing girl. Yet it seemed so pitiful to let her go back to that awful city life, that many wakeful hours were spent in trying to think of some way to bring in a little more money from her uncertain resources. From her small wardrobe she had replenished Mary's poor outfit, but there was nothing left for future needs.

At the end of six weeks most of the children had returned to the city, but by special request Mary was staying longer, to her great delight.

One day a letter was received from Molly Pike. It stated in very plain terms that if Mary did not return at

once, she could no longer have the great privilege of taking care of Johnny and doing the work in Molly's sky parlor for her "board and keep."

"I'll have to go, Mrs. Lee," said Mary, with a sudden return of the old look of pinching care, "for I don't know any one else who will let me work for them, an' Molly says lots of girls have starved trying to find work. I'll have to go right away."

"I suppose so," said Mrs. Lee, in a dreamy way. Then she exclaimed, impulsively, "I'd give anything if I could afford to keep you always!" She rose hastily, went to her room, and closed the door.

For a moment Mary stood still in breathless astonishment, then with the impulse to hide her sorrow she crept noiselessly up the stairs to the farthest corner of the old attic. Down upon the floor in a perfect abandonment of grief she sobbed as if her heart would break.

"I wish she hadn't said it!" she cried. "Seems 's if I can't go now. I never thought of stayin' here. I never thought she'd want me, never! She hadn't ought to said it when I've got to go anyhow."

As the child grew calmer she realized that it was a comfort to know Mrs. Lee "liked her" and would keep her if she could. In that case there was a prospect of being invited next summer. After all, she was glad she knew she had one dear friend in the great lonely world.

Sitting there in sorrowful silence she suddenly became conscious of a peculiar sound. She glanced at the ceiling, but nothing met her gaze save a few undisturbed cobwebs. She laid her ear close to the dusty floor.

"My! my! What a noise!" she exclaimed. Forgetting her tear-stained face, she ran downstairs with a merry call.

"O Mrs. Lee, do come upstairs an' hear the bumble-bees! There's a million of 'em, I guess."

Glad of anything to break the strain and call attention from her own red eyes, the lady followed as Mary led the way.

"Now put your ear down here an' listen!"

"Sakes alive! I don't believe they're bumble-bees, Mary. They sound like regular bees, and they must have stored honey under this floor."

"I'll bet that's what smells so good up here all the time. But how did they ever get in?"

Mrs. Lee opened the window, pushed aside the vines, and presently she could see bees going back and forth, and hovering round a wide crevice in the stone wall not far below the window.

"Well! I wonder how long that has been going on?"

Listening at different points along the floor, there seemed to be no doubt that the section next the window was one great busy workshop, but nearer the door the hum of bees was less distinct.

"Here's a short board," said Mary. "Can't we pry it up an' look in?"

"We might try; it's far enough away so I guess they won't sting us. Run down and get the hatchet and screw-

driver, and the hammer, too, I guess; but we'll have to be gentle or we'll get stung."

After considerable careful prying with the aid of all their instruments, they at last cautiously raised the board. With much bravery Mrs. Lee looked along the dark stringers, expecting every moment to be attacked by battalions of bees, but they did not seem to notice the intrusion.

"It is so dark, Mary," she said in excited whispers, rising from her uncomfortable posture with a very flushed face. "You'd better look, for your eyes are sharper than mine; but it seems to me I can see honey."

Mary took a long look, then bobbing up suddenly she reported, with confident nods: "Yes, ma'am, that's honey! I can see two yards of it, sure."

Mrs. Lee put the board back, and looked at Mary with flashing eyes.

"If all that part of the floor is as full as this one strip!"

Her voice failed her. She went down stairs and prepared for a walk. She went directly to the parsonage, and after a few minutes' conversation she returned home. The minister soon followed, with John Jones, the carpenter. Well protected with veils and glove, the men were soon at work in that most interesting chamber. Sections of the floor were sawed and lifted here and there, and "yards" of beautiful honey lay within easy reach. Sometimes from the boards so carefully removed there hung golden pendants of perfect honeycomb. The bees made some protest, but on the whole they bore the invasion of the enemy with remarkable indifference.

"Well, what have you found?" questioned Mrs. Lee, as the minister came downstairs followed by the carpenter with a large pan full of the honey they had necessarily disturbed.

"It is simply wonderful, Mrs. Lee. And if you treat your workers right, your fortune is made."

"But I never knew how to care for bees, Mr. Ray," said the lady.

"It won't take you long to learn; and I'm sure you can sell enough honey now to keep you in comfort all winter."

Mrs. Lee could not speak. A sudden wave of emotion rolled over her heart. She saw with dim eyes the fragments of comb dripping golden sweetness, and began to realize what this meant to her, and, best of all, to Mary.

"He shall feed them with honey from the rock," said the minister, softly.

"And to think how I have been lying awake nights all summer trying to plan ways and means to — to — You don't know, Mr. Ray, but this will give me my heart's desire!"

"You have been 'lending to the Lord,' this summer, Mrs. Lee, and now He has returned it in His usual overflowing measure."

"I don't deserve it, but I'm so thankful!" she cried. Then, with an attempt at gayety, although her voice was far from steady, she threw an arm around Mary as she continued: "Now, Mary, tomorrow we'll write to Molly Pike that you've discovered a regular Klondike,

and you'll have to stay here all the rest of your life and take care of it!"

Phenix, R. I.

THE MOTHER OF A SOLDIER

The mother of a soldier — hats off to her, I say!
The mother of a soldier who has gone to face the fray;
She gave him to her country with a blessing on his head —
She found his name this morning in the long list of the dead:
"Killed — Sergeant Thomas Watkins, while leading on the rest,
A Bible in his pocket and a portrait on his breast!"

The mother of a soldier — she gave him to her land;
She saw him on the transport as he waved his sun-browned hand;
She kissed him through the teardrops and she told him to be brave;
Her prayers went night and morning with her boy upon the wave.

The mother of a soldier — her comfort and her joy,
She gave her dearest treasure when she gave her only boy;
She saw the banners waving, she heard the people cheer;
She clasped her hands and bravely looked away to hide a tear.

The mother of a soldier — Ah! cheer the hero deed
And cheer the brave who battle 'neath the banner of their creed;
But don't forget the mothers, through all the lonely years,
That fight the bravest battles on the sunless field of tears.

Nay, don't forget the mothers — the mothers of our men,
Who see them go and never know that they'll come back again;
That give them to their country to battle and to die,
Because the bugles call them and the starry banners fly.

The mother of a soldier — hats off to her, I say!
Whose head is bowed in sorrow with its tender locks of gray.
She gave without regretting, though her old heart sorely bled
When she found his name this morning in the long list of the dead:
"Killed — Sergeant Thomas Watkins, while leading on the rest,
His dear old mother's portrait clasped upon his hero breast!"

— FOLGER MCKINSEY, in *Baltimore News*.

IN THE NEW HOME

THE girls in Miss Clayton's class met with sad faces one Sabbath. One of their loveliest members had gone from them into the school of Christ above.

"I can't help thinking that Marion must feel strange and lonesome even up there," said one of her girl friends, passionately, to the teacher as they talked of their loss and their classmate's gain. "It seems such a change," she added. "Marion seemed so alive, and had so much to live for here."

Miss Clayton was silently thoughtful a moment. Then she said:—

"You know, Madge, that our old friend, Mrs. Sinclair, has lately moved into a new home near here. She had lived so long in the first home that was built for her in early life that I feared the change might be sad, in spite of the beauty and convenience of the new one. I said to her, 'Were you sorry to leave the old house?' She looked up radiantly. 'No,' she answered, 'I brought my treasures all with me.' And so she did — her children and her belongings of every sort. The walls alone do not make the home. So Marion has taken her treasures with her to the new home, and she cannot feel strange there. Her Saviour's love for her and her love for Him are of the same kind as before, only increased, as she now

understands all that this means; and all that was worth keeping she has kept. Even her friends here belong still to her there. Change of residence ought not to make one homesick if the treasures of the old home go into the new."

The girls seemed deeply impressed by this thought, and Miss Clayton added, earnestly: "Dear girls, let us all try to be as certain as Marion was that what we call our most treasured things are the sort we will certainly take with us when we are called to the new home." — *Julia H. Johnston.*

W. H. M. S. NOTES

— The Woman's Home Missionary Society now has organizations in 79 Conferences. The latest to join the ranks is Montana Conference, organized recently by Miss Bancroft.

— A convenient and complete compend of the work and achievements of the W. H. M. S. has been prepared by Mrs. Rust in leaflet form, which may be had for postage on application to either the Cincinnati or New York office. It answers all general questions, and should be in the hands of all workers.

— Miss Gaddis, for nearly ten years the faithful and successful superintendent of Detroit Deaconess Home, has resigned her position, and goes to her home for a greatly needed rest. All who are acquainted with the superior service she has given so freely will ardently hope for her restoration to the work at no distant day.

— The board of trustees of the W. H. M. S. at its recent meeting voted to co-operate with the Missionary Society in furnishing deaconess workers for the Deaconess Homes to be provided. The Society will be glad to receive donations for this worthy purpose. It is hoped that such Homes may be opened in San Juan and Ponce, Porto Rico.

— Frequent letters from Home Mission workers in different parts of the country tell of the persistent labors of Mormon missionaries in our cities and towns. One lady writing from a city in the West says that they claim to have made two hundred converts in that city, and that they have purchased ground and intend to build a church soon.

— The National Training School of the Woman's Home Missionary Society, Washington, D. C., for the training of missionaries, deaconesses, and other Christian workers, has departments for study of the Bible, Ethics, Social Science, Church History, and Literature. Training is given in Kindergarten, Kitchen-garden, Industrial and Business Methods, Elocution, and Vocal Music. Special courses are provided for missionaries and superintendents. There are special advantages for nurse training as well. For information address Dr. A. H. Ames, 1140 North Capitol St., Washington, D. C.

— The Woman's Home Missionary Society is extremely fortunate in securing for the preceptress of its National Training School for missionaries and deaconesses, at Washington, D. C., Miss Martha M. Tomkinson, long the principal and proprietor of the well-known institution for young ladies at Harrisburg, Pa. Miss Tomkinson and her sister are both experienced educators of well-known reputation, who have felt called to deaconess work. They have given this last year to the study of the deaconess work in Europe, and at their own expense have visited the principal deaconess institutions and stayed some time in London in residence at the Mildmay Training School to obtain the very best information possible in regard to the development of this form of Christian service among women. It is an encouraging

fact that should inspire many other women of means and education, that these women have given themselves on the regular deaconess basis — the provision only for the needs of life, without salary.

— Mrs. W. C. Herron, of Cincinnati, in her annual address before the General Board of Managers at Minneapolis, said: "If our Society is to meet the demands of the new century just dawning, it must have an adequate supply of thoroughly trained women for the service. The systematic study of all departments of work, and the mental discipline required, together with a thorough and definite knowledge of the Bible, the acquirement of the best methods of Christian work, all demand a training school thoroughly equipped in all its departments. The need is only partially met by our present facilities, and there is urgent demand for enlargement. We rejoice to know that plans are being perfected, whereby we shall in the no distant future have a building and equipment which shall be an honor to the Society and a lasting monument, by far more desirable than the most costly marble, to one who has given the best of her life to the work of this Society, whose devotion to its interests has never faltered, and whose influence will live as an inspiration to all who are laborers in this grand field, and to those who in the future shall carry on the work of its founders. May there be a royal and a loyal enthusiasm awakened for the erection of Rust Hall." Already the land has been purchased for this Hall, which is to give increased facilities to the National Training School.

BOYS AND GIRLS

CATHERINE AND THE JOKE

ANNIE HAMILTON DONNELL.

Marjorie's merry and sprightly,
Full of her whimsies and jokes,
Catherine's gentle and winning,
Demurest of little folks.

One night, at the sandman's hour,
In their little white bed upstairs,
These two little maidens lay talking
After their whispered prayers.

"I'll tell you a joke — now, listen!"

I overheard Marjorie say,
And her clear little, dear little voice ran
on,
In its own bewitching way.

And then, of a sudden, it ended,
A little silence — a pause —
And I knew that Marjorie waited,
Impatient, for her applause.

But nobody laughed in the darkness.
"Can't you see a joke, Catherine Park?"
Marjorie cried, and Catherine replied,
"Of course I can't, in the dark!"

Kent's Hill, Me.

LITTLE AMERICANA

REV. S. J. MEAD.

AMERICANA is one of the little girls in our Quessua Mission, Malange, Africa. She is now about sixteen years of age. Americana was brought to our Mission at the age of three years. She had a white father and an African mother. At the time of her father's death, according to the superstition of their idol worship, this little one was thrown away in the grass for the wolves to devour — to appease, as they think, the wrath of the Great Spirit, so no more of their family might die.

But the uncle of little Americana heard

her cries, and when he reached her she was holding up her tiny hands to him. He took the child up and told the mother she must carry her little girl to the Americans; they would care for her and teach her books, and all would be well. So she came with her to our Mission and said, "Take this child and burn her up if you want to," meaning that she relinquished all hold upon her.

She was in a pitiful condition, but we saw she was a bright and beautiful little girl, and we knew, although she came from such a dark heathen home, that she was one of Jesus' little ones, redeemed by His precious blood.

Little Americana soon learned to read, and at the age of seven years she could read in three languages; but, best of all, she early gave her heart to the Lord, and became a little missionary worker, telling those around her of the true God. Her sweet life of patience, love and obedience has been an example to us.

She soon became a teacher in our day and Sunday-schools, and a music teacher to her little dark sisters, often playing the Gospel Hymns in our services. She cuts and makes her own clothes, runs the sewing-machine, and assists in making the many little garments for the others. She is a nice cook, and can teach her small sisters how to work.

The boys and girls who read the HERALD will, I know, be interested in the following letter from little Americana: —

Quessua, Malange, March 6, 1899.

DEAR FATHER AND MOTHER: I received your letter and your photograph. I was glad to see it. I think much of it, and I thank you very much. We are all well. I want to tell you that your friend Ludna is dead.

We have another little girl in the Mission. A man that always comes on Sunday, he and his sister have left their idols and are serving God now, so one day when they came the sister left her little one. She is learning to read and to say verses in the Bible. She is a very smart little girl, and we are pleased to have her in the Mission.

Mr. Dodson, our presiding elder, is with us now, and we are having a good time. Many people come now on Sunday from the villages to hear the words of God. Many people are dying around about us. I want to be ready when my time comes to die.

I received a long letter from my friend Florinda from the Quilongua Mission. She is well, but perhaps she is very lonesome without Mrs. Withey, who is on her way to America. Little John Shuett in Malange has been very sick. His mother thought he was dying, but now he is better.

I will not write more now, so good-bye. God be with you! And if it be His will that we should see each other on this earth, we will praise the Lord together.

Yours in heart,

AMERICANA MEAD.

I hope you will all pray for Americana and the little children in our Quessua Mission. We praise God for what He hath wrought in this little African girl, and she is only one out of many. What a blessed work to take these little ones from heathen homes and train them for God! We greatly need a chapel at our "Children's Home." Bishop Hartzell is anxious for me to raise money for this, if possible. Who would like to share in this blessed work for our Master? My address is Montpelier, Vt.

THE SUNDAY SCHOOL

Third Quarter Lesson III

SUNDAY, JULY 16, 1899

DANIEL 3: 14-28.

REV. W. O. HOLWAY, D. D., U. S. N.

THE HEBREWS IN THE FIERY FURNACE

I Preliminary

1. GOLDEN TEXT: *Our God whom we serve is able to deliver us.* — Daniel 3: 17.

2. DATE: Uncertain; probably between B. C. 585 and 580.

3. PLACE: Babylon; the plain of Dura.

4. CONNECTION: Babylon is rapidly rising to her proud eminence of "the lady of kingdoms." Nebuchadnezzar decides to celebrate his accession to worldwide sovereignty by a religious ceremonial to be universally observed. Through Bel, or Belus, all his conquests had been made. It was fitting that the supremacy of this deity should be acknowledged by all the subject peoples. He would secure "the unity and married calm of States" by making the religion of Babylon the religion of the world. He therefore caused to be erected on the plain of Dura, near Babylon, a colossal statue or image of gold, ninety feet high and nine broad. Orders were sent throughout all the provinces for the chief officers to come to the dedication of the image. The great day arrived, and proclamation was made of the king's decree, that, at the sound of music, all present should fall prostrate before the image in worship. In case any should decline, he was to be burned alive in the fiery furnace. Worship or burn — conform or die — was the substance of the decree. The music sounded, and the act of adoration was performed. All were obedient — all but three persons, and these the Hebrew governors of Babylon — Shadrach, Meshach and Abednego. They were promptly reported to the king, who, though very angry, offered them a second trial, threatening them with the fiery furnace if they again declined, and demanding, "Who is that God that shall deliver you out of my hands?" At this point our lesson begins.

5. HOME READINGS: Monday — John 13: 1-17. Tuesday — Luke 14: 7-14. Wednesday — Luke 18: 9-17. Thursday — 1 Peter 5: 1-7. Friday — Mark 9: 30-37. Saturday — Matt. 20: 20-28. Sunday — Phil. 2: 1-11.

II Introductory

There was a firmness of fibre, a steadfastness of principle, in these Hebrew protestants, which made their example conspicuous for all coming time. They were not sullen; they were not offensively defiant; they had "no need" to answer the king in this matter; but they assured him that their God was able to deliver them from the fiery furnace and from the king's hand; "but if not," they added, with an unshaken resolution, "be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The king's rage was terrible. He was "full of fury" against these daring Hebrews. His authority had been openly defied. His god had been insulted. His splendid statue and magnificent pageant had been treated with scorn. His plans had been thwarted. Away with these heretics! Heat the furnace sevenfold! He summons the mighty chieftains of his army to execute the sentence. He cannot wait. Bind these men, hand and foot, as they are! Don't stop to change or strip off their garments! Now, lift them up and carry them to the furnace mouth! Quick — fling them in! But lo! as the victims fall helplessly on the fiery hot floor, vivid flames dart forth, and wrap the

executioners in their fatal embrace. In vain they try to fly. It is all over in a moment; and a shudder ran through the assembled throng as they gazed at the smoking corpses of these unexpected victims.

But an amazing spectacle met the king's eye when he looked at the furnace. Walking about calmly and unbound in the raging heat, as undismayed as though their feet pressed the dewy grass and their lungs inhaled the softest zephyrs, were the three Hebrews, untouched by the flame; and they were not alone. A fourth figure, of unearthly mien, was distinctly seen, walking with them, and like them "quenching the violence of the fire." No wonder the king was astonished, and "rose up in haste," and asked his counselors to verify what seemed to him at first an illusion of the senses: "Did we not cast three men bound into the midst of the fire?" "True, O King." "Lo! I see four men, loose, walking in the midst of the fire and they have no hurt; and the aspect of the fourth is like a son of the gods!"

The king was now as eager to get these men out of the furnace as he had been, a short time before, to put them in. He does not send a messenger, but goes himself and calls them by name. He addresses them as "servants of the most high God," and bids them come forth. And they came, walking calmly out, the objects of awe and wonder. The princes and counselors gather around them. They inspect their persons — not a hair singed. They gaze upon the flesh upon which the fire had no power. They examine the clothes — not a thread injured, nor a color changed. Never was there a victory more open, more complete. Never did religious principle enjoy a more serene and perfect vindication. A royal decree was at once issued which carried to millions, probably, their first news of the one true God.

III Expository

14-16. Is it true . . . do not ye serve my gods? — R. V., "Is it of purpose . . . that ye serve not my god?" Have you taken a stand, and counted the cost? The king is addressing Shadrach, Meshach and Abednego, Daniel's companions, who had been appointed governors of the provinces of Babylon, and who had refused to worship the image. It is unknown why Daniel was not among these who refused an act of idolatry. Probably he was either sick, or had been sent from Babylon on some public business. Cornet — a horn, straight or curved. Flute — a shepherd's pipe, made of reed. Harp — smaller than the modern harp, with fewer strings; carried under one arm and played with both hands. Sackbut — a four-stringed triangular instrument. Psalter — resembling a harp. Dulcimer — an uncertain sort of instrument — possibly resembling a bagpipe. Who is that God that shall deliver you? — Nebuchadnezzar was confident that in all the pantheon no god could be found who could alter the effect of his decree. We are not careful to answer thee — R. V., "we have no need to answer thee." The thought is, We need not answer you; God will answer you" (Speaker's Commentary).

Over and over again have conflicts arisen between human governments and the individual con-

science. "Whether it be right in the sight of God," said Peter and John before the council, "to hearken unto you more than unto God, judge ye." It was not merely an external observance that these Jewish captives objected to. The king's word was law; and that word had decreed that the religion of Belus should be universal. The despot had fully determined to force his "doxy" upon the world. Under these circumstances, to bow before the image would have been on their part the external sign of an inward submission to the idol god. To bow with a mental reservation would have been an act of insincerity from which their finely trained consciences recoiled. Duty lay in a straight line though its terminus was a furnace. Every principle of truth within them demanded that they should brave the king's anger (W. O. H.).

17, 18. Our God . . . is able to deliver us — a splendid *credo*, a noble avowal. From the burning, fiery furnace. — Its shape and size are not given. Apparently it was so built as to have a mouth or opening into which the victims were to be cast, and yet so contrived as to expose the interior to inspection from the outside. He will deliver us. — Never was a despot so calmly, so sublimely, defied. But if not — If He does not deliver us. We will not serve thy gods. — We accept the alternative. We prefer death to idolatry. They would give their bodies to be burned, but they would not stain their souls. If they had faith in an ultimate deliverance, a more awful test could scarcely be imagined.

19. Then was Nebuchadnezzar full of fury. — The words express the intensest anger. And from the king's point of view he had reason to be angry. He had conquered Jerusalem, and, of course, as he thought, he had vanquished her God. Belus had shown himself



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superior to Jehovah, according to his view, and was entitled therefore to receive Jewish worship. Moreover, he had spared these youth, trained them, appointed them to honorable posts in his service, and now on this public occasion they obstinately, audaciously, ungratefully defy him and affront his god by refusing to conform. The form of his visage was changed. — "His wrath showed itself in the lineaments of his face" (Kell). Heat the furnace one (R. V. omits "one") seven times more. — The furnace was to be heated seven times more than usual — as though the added intensity would make the heat more terrible.

20. Commanded the most mighty (R. V., "certain mighty") men . . . in his army. — His generals were doubtless present at this festival; certain of these were usually detailed to execute criminal sentences, and were called "chiefs of the executioners." Quite likely these were now called upon to bind the heretics and cast them into the furnace.

21. Bound in their coats (R. V., "hosen") — underclothing, worn next to the body. Their hosen (R. V., "their tunics") — the second garment, worn next to the underclothing. Their hats (R. V., "their mantles") — not "the hat," but the long outer robe. Other garments — coverings for the head and feet. Says Kell: "The separate articles of clothing, consisting of easily inflammable material, are doubtless mentioned with reference to the miracle that followed, that even these remained unchanged in the fiery furnace."

At that moment — when the interrupted idol festival was about to begin again, when the sound of the musical instruments was about to be heard once more calling the worshipers to prostrate themselves before the image — there rose up, according to the Greek and Latin versions, the prayer of Azariah (Abdago). He and his companions lay helpless; in that helplessness they prayed to the God whom they served. The prayer — unquestionably apocryphal and relegated by Luther to its proper uncanonical position — is yet a model of trustful devotion, though somewhat marred by that hatred of their ignorant enemies which no true companions of Daniel would ever have expressed (Speaker's Commentary).

22, 23. Because the king's commandment was urgent. — Driven on by the fierce vengeance of the king, these executioners could not consult for their own safety. Furnace exceeding hot. — According to the Apocrypha the flame streamed up forty-nine cubits (some seventy feet) above the furnace. Ordinarily the mouth of the furnace might have been approached without danger, but now, raging with sevenfold heat, its flames roared and darted forth, licking up everything within their reach. Slew these men. — This is mentioned, according to Kell, "to show the greatness of the miracle by which the three were preserved." These three men . . . fell down bound. — Bound tight in their clothing, they were utterly helpless, and fell, therefore, to the floor of the furnace, incapable, so far as their own strength went, of moving or rising.

No laws are more certain or relentless than (so-called) natural laws. Fire burns, water drowns, always, without discrimination. The king might have turned away after his anger had been sated by seeing his victims disappear in the lurid flame. He might have gone back to Babylon with the conviction that no one else in his wide domain would have the courage to resist his will. These young men, he might have thought, had brought their fate upon themselves by their absurd obstinacy, and their bones were now calcining in the fierce heat. Still, he will give one final look at the furnace (W. O. E.).

24. The king was astonished — astonished, startled, "excited with new and strange emotions. The thought flashes upon him that he has come into conflict with new and unknown power" (Cowles). Rose up in haste — or "restless terror." Did not we cast three men? — Three facts excited his terror and astonishment: 1. That

the three victims were unburnt by the flames; 2. That though they had been cast in bound, they were now "loose," and walking about, apparently, at their ease; 3. That the three had become four. It is considered doubtful whether any one else beside the king saw the fourth Figure.

25. Four men loose. — "All the fire had done to them was to loose their fetters" (Moody). See Psa. 138: 7. The form of the fourth is like the Son of God — R. V., "the aspect of the fourth is like a son of the gods;" that is, belonging to the race of the gods; one of the offspring of Belus and Mylitta possibly; or perhaps "the god of fire" himself, as the Speaker's Commentary maintains. Nebuchadnezzar, of course, was not instructed beyond what his priests could teach him. From our point of view this fourth personality must be acknowledged as one of the appearances of our Lord before His incarnation.

26. Then Nebuchadnezzar came. — The despot does not send a messenger. Ye servants of the Most High God — an acknowledgment of the supremacy of the God of the Jews over the gods of Babylon, but not to be taken as indicating a belief in Him, on the king's part, in the sense of adopting His worship. In the decree which follows he does not enjoin upon his people to worship Jehovah, but simply warns those who calumniate Him that they will be punished. Came forth of the midst of the fire — R. V., "came forth out of the midst of the fire."

27, 28. And the princes, governors and captains — R. V., "and the satraps, the deputies and the governors." They gathered around these Hebrew youths with intensest curiosity. Nor the smell of fire — R. V., "nor had the smell of fire." Not only were they untouched, unscathed, they were free even from the odor of the burning materials to which they had been exposed. Blessed be the God of Shadrach, etc. — "This doxology corresponds in form with those recorded in chap. 4: 31 and 6: 26; but is addressed to Jehovah Himself, in a precatory or explanatory form" (Zochler). Changed the king's word — that is, "transgressed the king's commandment." Nebuchadnezzar now praises the God whose power he had so recently challenged, and commends these young men for the very disobedience and obstinacy which had made him so furious. He afterwards treated them with the greatest favor.

IV Inferential

1. Collisions between truth and error are inevitable. Happy are those who "count not their lives dear to them," for the truth's sake.

2. Life still has its arenas where God will gloriously vindicate Himself in behalf of those who trust in Him to the uttermost.

3. The path of principle is always that of highest expediency.

4. "All the powers of earth and hell cannot burn out one single truth. All the patronage of earth and hell cannot build up one permanent lie" (Cumming).

5. Notice the religion of principle as contrasted with that of feeling or emotion. "In this whole account there is no allusion to joy or fear; to agitation, tears, peace, or emotion of any kind" (Perkins).

6. When Persecution's torrent blase
Wraps the unshrinking martyr's head;
When fade all earthly flowers and bays,
When summer friends are gone and fled,
Is he alone in that dark hour
Who owns the Lord of love and power?
(Kebles.)

V Illustrative

1. La Cha Mi, a Chinese preacher, was

nearly killed by robbers in 1872. At a subsequent Conference he said, "You all know of my sufferings for the past month. I wish to say that when beaten almost to death the blows did not seem to hurt me. Heaven seemed to open, and Jesus was with me, so that I forgot my sorrow" (The Christian).

2. The steel that has suffered most is the best steel. It has been in the furnace again and again; it has been on the anvil; it has been tight in the jaws of the vise; it has felt the teeth of the rasp; it has been ground with emery; it has been heated and hammered and filed until it doesn't know itself; and it comes out a splendid knife. And if men only knew it, what are called their "misfortunes" are God's best blessings (Beecher).

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OUR BOOK TABLE

The Gospel According to Christ. And Other Sermons. By Charles C. Albertson, Pastor of the Delaware Avenue Methodist Episcopal Church, Buffalo, N. Y. The Christian Literature Co.: Buffalo, N. Y. Price, \$1.35.

Bishop Fowler has written a brief but characteristic introduction to this volume of sermons, in which he says: "One beauty of this book is found in the fact that Mr. Albertson does not keep the apostles forever on trial for perjury, but sends them about doing good everywhere. This is not a volume of apologetics. It is rather a new and gentle reincarnation of New Testament utterances. It does not advance upon us with fixed bayonets of the old heavy infantry compulsion; but it glides quietly along in front of us, beckoning us onward and upward to higher levels of life and wider horizons of privilege. It is a Gospel of this time and for this people. It credits our age with having reached the point where gravitation, shifting, turns the other way." The Bishop does not overpraise these sermons. The preacher has a message, and utters it, in pointed modern phrase and in rich, exuberant language. And yet there is a suggestion of incompleteness in thought and youthfulness in expression that causes the reader to wish that the author had waited until deeper study, larger experience, and a certain poise which more years would have given, had fully ripened the fruitage of his brain. Several years ago, when Rev. Dr. George A. Gordon, of the Old South Church, this city, was making unusual fame as a strong and attractive preacher, one of our enterprising publishing houses requested that he allow the publication of a volume of sermons. With his characteristic good sense he replied: "Not yet, not yet; no publication of my sermons until I have outgrown more of the adolescence of youth." Dr. Gordon knew himself and his unripeness, and therefore wisely declined to put his thoughts into print. Thoughtful, brilliant, pertinent, well worth reading as these sermons are, it would have been better if the preacher had waited until his best work could have been given to the public. Mr. Albertson has a sanctified imagination, and with free use of this lights up his pages and makes them picturesque and full of life. As an illustration, he says:—

"What a perfect picture we have here of the Son of Man—He is busy, He is benevolent, He is pitiful, He is cosmopolitan. On, to have sat in the synagogue in which He taught! On, to have heard from His lips about the kingdom! On, to have seen Him healing the sick, to have been healed by Him! Oh, to have seen His eyes melt with compassion as He looked at the weary, shepherdless flock that followed Him! That were worth living for. But Jesus is no more in Galilee. Nazareth and Bethany are but green fringes on the dark horizon of a distant yesterday. If we would see and hear Him today, we must study His life as it is reflected on the pages of this Book, whose words were written while yet the fragrance of His memory was fresh about the thousand scenes which had been sanctified by His presence."

The author would have done better had he eliminated some of his poetical quotations. They may not have been objectionable when used in the pulpit, but they seem redundant on the printed page. It was his usual habit to close his discourse with a poem, or at least several stanzas. The sermon on "All Things Against Us" ends with four stanzas of the unpleasantly familiar hymn, "It is Better Farther On."

Poems of Nature and Life. By John Witt Randall. Edited by Francis Ellingwood Abbott, with an introduction on the Randall Family. George H. Ellis: Boston.

John W. Randall, whose poems are here preserved for the gratification of his family and personal friends, is doubtless unknown to our readers. He seems to have been a lovable man of distinguished ancestry and

considerable ability. Born in Boston, 1813, he graduated at Harvard, 1834, studied medicine but never practiced, never married, led a quiet, retired and somewhat eccentric life, having a good deal of property, and devoting himself mainly to scientific pursuits, improving his ancestral country seat at Stow, and writing poetry. He is spoken of by an intimate friend as "not much of a believer in the Christian dispensation," and by another as having "ceased to believe in the peculiar tenets of the Christian gospel." His life was ruined by long collision with a despotic father who determined to make him a successful physician, like himself, but signally failed. He died of paralysis in 1892.

The poems, which occupy 330 pages of the 566 constituting the volume, were issued, a part of them, in 1856, by John P. Jewett, at the author's expense, but had no sale. Some prominent men—R. W. Emerson, E. P. Whipple, Epes Sargent, Jones Very—through personal friendship for the author, spoke very kindly of the poems, finding some of them "striking," "sublime," "beautiful," "touching," "admirable," "the production of a mind of no common order." "The Consolations of Solitude" and "Metamorphoses of Longing" are the titles that cover most of the effusions. Mr. F. E. Abbott, who edits this volume, claims that Mr. Randall is "the loftiest and truest exponent of ethical religion in our time," "the most inspired bard of the moral law." He furthermore says: "Whoever is thoughtful, serious, earnest, hungry for light in an age when the torches of ancient religions are waxing smoky and dim, will be wise to make a friend of John Witt Randall." But we who believe that the torch of Christianity at least is not "smoky and dim" can hardly be expected to feel much interest in this singular man, and may fairly be excused from wasting our time on the singular volume which aims to perpetuate his memory. **David Harum.** By Edward Noyes Westcott. D. Appleton & Co.: New York. Price, \$1.50.

Few books have reached a wider popularity in the brief months since its publication, and fewer have justified it. Its lamented author unfortunately did not live long enough to enjoy the commendation which this single product of his brain and pen deserved. The central character in this volume is a shrewd country banker living in New York, homely of speech, keen in bargains, reputed to be hard and exacting, but revealing a tenderness of heart in certain crises of the narrative which touches and captivates all who read. The creation of this character is original and graphic to an unusual degree, but the portrayal is so true to life that it seems as though a biography had been attempted rather than a work of

fiction. None of our readers should overlook this bright, refreshing story.

From Comte to Benjamin Kidd; The Appeal to Biology or Evolution for Human Guidance. By Robert Mackintosh, D. D. The Macmillan Co.: New York. Price, \$1.50.

Dr. Mackintosh is professor of sociology at Lancashire Independent College, England, and has here thrown into volume form, with additions, two years' work with his senior class. Comte, Darwin, Sutherland, Leslie Stephen, Spencer, Drummond, and Kidd are the authors whose views he reviews and antagonizes. He finds many self-contradictions among these authors, thinks none of them wholly succeed, and that "scientific sociology is still a hope rather than a fact." The book will be of interest and value to a limited range of readers, but it cannot be considered a work of first-class importance. The style is not clear, and the author does not impress one as having a strong grasp of his theme. He speaks with much hesitancy on almost all points, and evidently has no very pressing message to deliver. The book is in marked contrast at this point with some of the works it criticizes.

The Victory of the Will. By Victor Charbonnel. Translated from the French by Emily Whittier. With an introduction by Lillian Whiting, author of "The World Beautiful." Little, Brown & Co.: Boston. Price, \$1.50.

This volume treats of spiritual realities in a simple and practical way, and with much beauty of style. Some of the principal subjects dealt with are: "The Formation of Character," "Sorrow and Life," "The Religion of the Ideal," "The Gospel of Morality," "Prayer and the Unknown God," etc. It will appeal to the spiritual-minded of all sects. The *Revue Bleue* says of this work: "Victor Charbonnel has made a close study of our great moral problems. 'The Victory of the Will' is full of consoling optimism, and exhales a firm faith in God and His truth. The writer discusses lofty themes. . . . He upholds individual liberty and the freedom of the will, and his conception of suffering is that it is an indispensable part of the highest kind of life."

The Nineteen Letters of Ben Uziel. Philosophic and Devotional Essays on the Principles of Judaism. Translated into English from the original German of Samson Raphael Hirsch by Rev. Dr. Bernard Drachman. Funk & Wagnalls Company: New York and London. Price, \$1.

Whoever would know Judaism in its purest, highest, and truest expression, or whoever would know the motives of the deep attachment felt for the ancient faith by all high-minded and noble Jews, can find abundant instruction and explanation in this little but thorough work. The author, Rabbi Samson Raphael Hirsch, was for many years the most prominent representative of the Jewish clergy in Frankfurt-on-the-Main. He was a man equally renowned for profound erudi-

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tion, eloquence of tongue and pen and sterling piety, and his striking presentation of Jewish doctrine and interesting explanation of Mosala laws may be accepted as the authentic and indisputable expression of the ancient and historic Jewish faith. The work is a complete treatise on the philosophy of Judaism, its doctrines in regard to God, the world, the mission of mankind, and of Israel, the aims and purposes of the Mosala legislation and the religious and social problems which affect the Jewish people in the modern age.

The Story of the British Race. By John Munro. D. Appleton & Company: New York. Price, 40 cents.

This is one of the most interesting and instructive of the valuable series of the "Library of Useful Stories." Something of what is packed in this little volume may be inferred from the titles of the chapters: "The European Race," "Pioneers of Britain," "The English and Welsh," "English and Welsh Types," "The Scotch," "Scottish Types," "The Irish," "Irish Types," "The Celtic Fringe," "The Celtic Renaissance."

A Catalogue of Authors, whose Works are Published by Houghton, Mifflin & Company. Prefaced by a sketch of the firm and followed by lists of the several Libraries, Series, and Periodicals. With some account of the Origin and Character of these Literary Enterprises. Price, 25 cents.

To the book-lover this elegantly printed volume of 222 pages, enriched by a plate of the six great authors whose complete works are published only by this firm—Hawthorne, Emerson, Longfellow, Whittier, Lowell and Holmes—is decidedly a treat. Biographical particulars of all the authors—some hundreds—for whom the firm has published, are given. The history of the firm, of the Riverside Press, of its founder, Mr. H. O. Houghton, of the *Atlantic Monthly*, and many other matters, add interest to the volume. The firm's motto, "Tout bien ou rien"—that is, "Do it well or not at all"—is admirably illustrated in this kind of catalogues, as it has been in so many other directions.

Magazines

—An unusually rich number is *Harper's* for July. Henry Cabot Lodge's instalment of "The Spanish-American War" brings it up to "The Blockade of Manila and the Capture of Guam." The illustrations in this issue are very fine. Zangwill has a characteristic story entitled, "Transitional." "The Australian Horseman," with its descriptions and illustrations, is fascinating especially to the lovers of the horse. W. D. Howells continues his novel, "Their Silver Wedding Journey," and Worthington C. Ford writes strongly and very pertinently upon "Trade Policy with the Colonies." (Harper & Brothers: New York.)

—The *Atlantic Monthly* for July is much like its old former self—"devoted to literature." There is a strong and helpful contribution, however, on "English Imperialism," by William Cunningham, and one on "The Tensament: Curing its Blight," by Jacob A. Riis. Mary Johnston continues her striking story entitled, "To Have and to Hold," which made its strange beginning in the June issue. (Houghton, Mifflin & Co.: Boston.)

—Senator Hoar has a fine article in the July *Scribner* on Daniel Webster. "The Foreign Mail Service at New York," illustrated, is a revelation of the mail business of this country, both interesting and instructive. "Havana Since the Occupation," also well illustrated, shows the missionary work which this Government is doing for the Cubans. The "Letters of Robert Louis Stevenson" are continued, and Robert Grant, under the title, "Search Light Letters," pens some very striking suggestions to "A

Young Man wishing to be an American." It is an excellent number. (Charles Scribner's Sons: New York.)

—An illustrated editorial by Dr. Piereson on "Ramabal and the Women of India," in the *Missionary Review* for July, is of pathetic interest, the illustrations showing several groups of "child widows." "The Story of Pastor Harms and the Hermannsburg Mission," illustrated, appears in this number. Of "William Duncan's Work in Alaska," concerning which there is an interesting contribution, it is said editorially: "Mr. William Duncan's work in Metlakatla, Alaska, is, to our mind, very nearly an ideal Christian mission." (Funk & Wagnalls Company: New York.)

—The July number of the *Methodist Magazine and Review*, beginning its fiftieth volume, is a specially patriotic number. It has two well-illustrated articles on two of Canada's great industries—the Agricultural College, Guelph, and scientific farming; and the lumbering industry. Dr. E. H. Dewart and Chancellor Burwash contribute papers on the Higher Criticism and the "Ministry of Canadian Methodism and the College." Dr. K. Wilson sketches the growth of Methodism in Eastern Canada, and Florence E. Withrow has an illustrated article on the pathetic story of Queen Luise of Prussia. A stirring Twentieth Century Address by Bishop Fowler, an illustrated poem by J. W. Bengough, an illustrated story of the days of Wesley, and a graphic sketch by W. E. Barton, "Slim Galloway's Daughter-in-law," are also given. (William Briggs: Toronto.)

—A finely illustrated number is the July *American Monthly Review of Reviews*. "The Progress of the World" covers comprehensively all current events. Special contribu-

tions of interest are: "Rosa Bonheur and her Work," "Modern History and Historians in France," "Brick Paving in the Middle West." (Review of Reviews Co.: New York.)

—The *July Century* is a story-teller's number, and is novel in its make-up, not only because it has a large amount of original fiction by ten living story-writers, but because it contains also articles on seven of the world's most famous makers of fiction, two only of whom are living. Two hitherto unpublished portraits of Sir Walter Scott, accompanied by a sketch of the artist who made them, are followed by a detailed and authentic account of the romancer's unhappy love affair, which cast a shadow over his entire life. "The Making of 'Robinson Crusoe,'" gives the true story of Alexander Selkirk and his sojourn on Juan Fernandez, with reproductions of his gun, his trunk, and other relics, and clears De Foe of the charge of having stolen his literary material from the original Robinson Crusoe. Prof. Wheeler's "Alexander the Great" shows the conqueror in anger and in love, and Mr. Ford's "Many-Sided Franklin" is seen this month in his intimate and interesting relations with the fair sex. Most of these articles are fully illustrated, and there is an abundance of verse. (The Century Co.: New York.)

—Two contributions in *Appleton's Popular Science Monthly* for July will prove of special interest and significance—"Scientific Method and its Application to the Bible," by Rev. David Sprague, and "The Race Problem in the United States," by Booker T. Washington. Other important papers are: "The Antiquity of Man in North America," and "The Use of Acetylene," both illustrated. (D. Appleton & Company: New York.)

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THE SEMINARY AT TILTON

THE fifty-fourth annual Commencement of the New Hampshire Conference Seminary was favored with delightful weather and unusually successful exercises. The week opened with the Taylor prize recitations for ladies in the Seminary chapel. By the generosity of Dr. Ira E. Chase, of Haverhill, and the townspeople, the chapel had been newly frescoed; also the walls had been hung with large classic photographs presented by the Doctor. Taken altogether, when lighted by the numerous incandescent lights, it made a very attractive appearance, and these first exercises took on the nature of a rededication.

Commencement Sunday was a memorable day. In the morning the Methodist church was filled with a large congregation to hear Rev. Herbert Welch, of Middletown, Conn. Mr. Welch preached from the text, "I am among you as he that serveth" (Luke 22: 27), a sermon of unusual power. His discourse was a model of chaste and beautiful expression, yet direct, practical, and full of inspiring suggestion. Sunday evening, at the vespers service, at the Seminary, Dr. D. C. Knowles was at his best in an inspiring address on the "Strenuous Life." Helpful remarks were made by Dr. Chase and Rev. Herbert Welch. A chorus and soloists from the Seminary provided music morning and evening. Prof. Karl P. Harrington, of the University of Maine, presided at the organ.

The class day exercises were held on the campus, Monday afternoon, and the Osborne prize speaking for gentlemen in the evening, followed by the president's reception to the senior class.

On Tuesday, the alumni base-ball game, receptions by the literary societies in their halls, and the recital by the graduates in music filled the day.

On Wednesday came the closing chapel exercises, report of the Conference board of visitors by Rev. W. M. Cleveland, and awarding of prizes. In the afternoon the graduating exercises took place, at which six members selected from the class presented orations. A short address to the class was given by Rev. George M. Curl, of Lawrence, whose son is one of the graduates, after which diplomas were presented by President George L. Plimpton.

The year just closing at the Seminary has in many respects been a most successful one. It has been marked by an exceptionally good spirit and earnestness of purpose. During the early part of the school year a deep thoughtfulness pervaded the school, which resulted in several conversions and the quickening of the Christian life of all. Such an awakening is easily traceable to Dr. Knowles' earnest efforts, warmly seconded by the student body. In no way has the high grade of scholarship maintained by the Seminary been allowed to suffer. The records made and honors recently obtained at the colleges by Tilton graduates, have been most gratifying. The plans formed last winter for putting the Seminary on a solid financial basis have been outlined already in the columns of the HERALD. The pledge of \$100,000 on condition that another \$100,000 be raised, has already brought gifts and pledges to the amount of \$25,000, so there is every reason to hope that the first generous offer may be claimed. The continued interest of friends and alumni has also been shown in valuable additions to the library, and gifts of furnishings for the parlors, and the decoration of the chapel. The Society of the Daughters of New Hampshire has given timely aid to deserving girls unable to meet all their expenses. Another scholarship for girls has been received from the estate of the late Mrs. Sylvester Dixon. At the trustee meeting action was taken looking to the founding of another chair, probably of Lat-

in, money for which has already been given by Benjamin C. Sargent. With an endowment fund of \$200,000 well under way, a strong faculty, a good reputation, and a constantly increasing number of friends, the outlook for the New Hampshire Conference Seminary is very bright. We believe that there will continue to be a place in our secondary education for schools that emphasize the building of Christian character as well as for those that merely train the intellect.

Report of Conference Visitors

THE visitors appointed by the New Hampshire Conference spent Wednesday and Thursday, June 7 and 8, at the school examining its regular work. The cordial reception given us by teachers and students alike made the task a most agreeable one. A spirit of genuine friendliness and courtesy seemed to pervade the school, so that the members of the committee did not find it necessary to assume an awe-inspiring dignity of demeanor.

The location of Tilton Seminary could hardly be surpassed — almost in the middle of the State, easy of access because of excellent train service, in a town of much beauty and attractiveness, and situated on an elevation that commands an extended view of the town and the hills beyond, there is little else to be desired. The Seminary building itself is attractive, well arranged, and admirably adapted to the work of such a school. It reveals the wisdom of those who planned and built it. Of course there are chances for improvement in some particulars, if the needed funds were forthcoming. If the Seminary could have a new building for Art, Music, and the Library, these departments would all have a better chance to do their work. A thoroughly furnished Gymnasium would also add wonderfully to the present efficiency of the school. We hope some good friend will remember these needs in the near future.

No one who visits this institution can help being impressed by the noble personality of Dr. D. C. Knowles. For some years past much of the success of the Seminary has been due to his heroic labors and self-sacrifice. His heart is wrapped up in the school, and he bears about in his body the marks of his devotion to its interests. We wish him Godspeed in his all-absorbing desire to raise a suitable endowment of \$200,000. Let the Methodists of the Granite State rally to his support!

Besides his work for the school outside, Dr. Knowles also conducts a class in the evidences of Christianity, in which the method employed is to be especially commended. Each student in the class is expected to have such a mastery of all the arguments presented in the lesson of the day, that he can outline the whole lesson without the help of questions from the instructor. Then at the close of the hour the teacher supplements this work by re-emphasizing the salient points that have been brought out.

So far as we could judge, the administration of President Plimpton is giving eminent satisfaction. He seems to govern the school easily and without great display of authority, and commands the respect of the students. He finds an excellent helper in his genial wife, who serves as preceptress.

The work of the classical department is of a high order. The recitations are bright and attractive, and the work is thorough; a free rendering of the idioms of the language is encouraged, and much attention is paid to the use of good English in the translation of the Latin or the Greek.

The members of the committee feel that much credit is due to the head of the music-

al department. Notwithstanding the fact that she is doing the double work of teaching both vocal and instrumental music, the results of her efforts prove her a thoroughly competent instructor. We listened with much delight to the rendering of very difficult music by her pupils, and we voted her the right one for the place.

It was also our good fortune to attend a class in physical culture and elocution. We were pleased to find the Emerson method in use, i. e., comparatively slight attention given to the mere externals of public speaking, but special effort to have the speaker enter into the thought and emotion of the selection until gesture and voice become the natural expression of the thought. This feature was well illustrated by the selections rendered in the class.

Especially good work is being done in the department of modern languages. The classes are large and enthusiastic, and the students seem to be getting a good hold of the languages. The teacher has thorough command of her work and knows how to impart her knowledge to others.

We visited the Durrell Chemical Laboratory while a large class was at work. This laboratory is well equipped with tables having all the conveniences for experimental work. The class is doing well under a proficient instructor.

The biological laboratory is good, but would be better if it were more roomy. Here, as well as in other parts of the building, may be seen some very valuable tokens of Dr. I. E. Chase's interest in the school. He has proven himself a true friend to this institution in many ways.

The instruction in mathematics seems to be thorough and painstaking. A knowledge of the why and wherefore in the demonstration of problems is demanded, and there is manifest interest in the work of the classes.

The English department must always be of prime importance in such a school, and we were in no way disappointed in this branch of the Seminary work. The instructor is him-

Mortar Once Used

Cannot Blind Brick and Stone a Second Time

In a recent article by Dr. David H. Reeder, Professor of Hygiene and Dietetics of the College of Medicine and Surgery, Chicago, he states: "A chemist may steep lime shell in a quantity of pure water so that a portion of the lime will be dissolved in the water. Let this water be taken into the stomach of the person to whom we desire to supply bone material. Will this lime now undergo a change such as will convert it into bone? No more than will mortar."

This is a good illustration of the reason for the failure to obtain results in rebuilding the body by administering certain minerals from the drug shop. Once the principles have been made into lime, potash, etc., they cannot be re-arranged into the human economy readily, but these elements or minerals are needed in very delicate particles for the rebuilding of certain structure in the human body. We should obtain them from the grains, for in that way Nature presents them with the molecules so delicately divided that the human system takes them up.

This is true of Grape-Nuts, the famous food, made with the special intent of rebuilding the brain, solar plexus and nerve centres of the human body, by offering the phosphate of potash in a natural way, which combines with albumen and does the work intended.

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self in love with his subject, is bright and interesting in his presentation of a theme, and evidently expects faithful work from his pupils. The essays read by members of the class were of a high order and revealed the excellent standards demanded by the teacher.

We found the Art Studio under the direction of a skilful and accomplished teacher, and we saw much there to commend. Pupils in oil and water-colors are making excellent progress, and one in pen-and-ink drawing deserves special mention.

Not as much emphasis has been laid upon commercial studies during the past year as in some former years, yet for those who desire it good instruction is furnished in book-keeping, stenography, and type-writing.

The gastronomic department of the school—a very important one in the eyes of the committee—is well conducted by an efficient steward and matron. These good people kindly conducted us through their laboratories, where various elements are compounded for the purpose of making brawn and brain. We commend their work to the hungry wayfarers who may knock for admission at the Seminary door next fall.

Tilton Seminary has an enviable reputation as a college preparatory school. Its record in this line is excellent. This year and last year the men who led the entering class at Wesleyan University were both graduates of this school. The faculty at Tilton believe in a high standard of intellectual excellence; but, more than this, they hold that a young man or a young woman is not symmetrically developed unless the spiritual nature be cultivated. This is the crowning glory of such a school. While it fosters innocent and healthful athletics and urges a thorough training of the intellect, yet it lays highest emphasis on Christian manhood and womanhood. It is intended that this ideal shall be taught by the lives and precepts of the entire faculty, but special care of the moral and religious culture of the students is committed to Dr. Knowles, who twice a week gives chapel talks on some phase of life and its duties.

The members of the visiting committee were much pleased with what they saw and heard, and can heartily recommend Tilton Seminary to all parents who wish to place their children in a stimulating intellectual and religious atmosphere.

E. S. TASKER,
MRS. E. S. TASKER,
J. D. FOLSOM,
MRS. J. D. FOLSOM,
W. M. CLEVELAND,
MRS. W. M. CLEVELAND,
Com.

EAST GREENWICH ACADEMY

THE board of visitors to East Greenwich Academy found the institution very much alive, with no signs of decay or death; but, on the contrary, an unusual interest that augurs well for the future. It is with deep regret we learn of the call and acceptance of Dr. Blakeslee to the presidency of Iowa Wesleyan University, but we feel that our loss will be the University's gain. For twenty-three years he has borne the heat and burden of the day, and it is difficult to imagine East Greenwich Academy without Dr. Blakeslee. Our prayers and best wishes go with him for success in his new field.

While the work of the past year in the academic course is in harmony with the previous honorable record of the Academy, we wish especially to note the excellent and thorough instruction given in the art, musical, and business courses. The teachers impress us as being capable and conscientious, delighting in their work and solicitous for the advancement of their pupils. The

students appear industrious and refined, and the social life is homelike and elevating.

Too much emphasis cannot be placed upon the moral and spiritual atmosphere of this institution. The tendency of the day is to secularize more and more our educational institutions, and it is gratifying to know that we have within the bounds of our own Conference an institution which places the right emphasis upon the spiritual life and upon this basis endeavors to build up character while disciplining the mind. To such an institution we heartily commend the sons and daughters of our people.

It is a pleasure to learn that the enrollment for each term of the year has been larger than last year, the average increased attendance being nine. The best plans are materializing for the new administration; and those in authority assure us that all in their power shall be done to still enlarge the work.

And now, with its unsurpassed location, with the great value of its past, with its large patronizing territory, with increasing demands for higher Christian education, with every pastor an active agent, shall there not be a rallying all along the line to this our Conference Academy? May God's choicest blessings rest on our school at East Greenwich!

S. M. DICK, Chairman.
H. H. CRITCHLOW, Secretary.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Bristol.—Rev. D. Onstott is more than meeting the expectations at this place. All are well pleased with the preacher and the pastor. Mrs. Onstott, with her children, has been spending some weeks with her friends in Ohio.

Alexandria.—The disappointment at not having a Conference pastor, but only a "supply," is fully made up by the fact that the "supply" is

Rev. H. E. Wilson, who is attracting the people toward the house of God.

Ashland.—Everything is moving well here. Mr. Dorion has all the work fully in hand. The people are thoroughly united. A movement is now being made to put pews and carpets into the audience-room, and it will likely be done within a few months. This little society, the wisdom of whose organization some doubted, is showing its ability and right to an existence by the fact that two years ago they paid for pastoral support \$150; last year they made it \$300; and this year they have placed the figure at \$500, and have the entire amount on subscription. Their membership is only 17 full members and 4 probationers, with a congregation of about seventy-five. Some larger churches that talk of cutting down can take a lesson from this society.

Plymouth.—The tide is coming in. Congregations increase at all the services. All are highly gratified with the services of Rev. W. M. Cleveland. The talked-of cut in the claim was not made—of course not. They will easily raise it all. When a church cuts, all the people out, and it is as hard to raise a small claim as a larger one.

Moultonboro.—The new pastor here, Rev. J. E. Sweet, has taken hold well. So have the people. A splendid hard-wood floor has been put in the sitting-room and parlor. They now need some rugs and furniture. These will come later. The congregations are excellent.

South Tamworth.—When the pastor appointed here by Bishop Vincent found it impossible to come, Mr. Sweet was put here for a few weeks. The people were so well pleased that they asked his continuance during the year. The only objection to this plan is that it gives them a Sunday afternoon service and no pastor in the town during the week. However, they are anxious that the present plan continue during the year. Judge Larkin D. Mason, who has passed his 89th birthday, is in very good health. He goes out every day, often driving for several hours at a time.

Centre Sandwich.—Rev. E. R. Perkins is diligent in the Lord's work here. The people are much gratified with the strong sermons and Christian bearing of this man of God. All expect a good year.

Missionary.—The report from the Mission Rooms at New York, giving the grade of the presiding elder districts all over Methodism, shows



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no New Hampshire district in the first class. Concord and Manchester are in the second, and Dover in the third. Their rank is, Manchester 118, Concord 219, Dover 267. May be we have done all we were able. Is it possible for us to reach the first class? It would be pleasant if we could. Something from all the people, with no present givers doing less than they now are, would put us there. B.

Dover District

Somersworth.—The Woman's Home and Woman's Foreign Missionary Societies of the district held a meeting in the Methodist church of Somersworth, June 8. Mrs. C. J. Fowler, president of the Foreign, presiding in the morning, and Mrs. Savage, of the Home, presiding in the afternoon. Reports from the auxiliaries were received and business transacted. Dr. I. E. Chase, of Haverhill, gave an instructive address on Rome, and spoke of the work of the schools in Florida. Mrs. Clark, of Boston, spoke very interestingly of the Immigrants' Home. Some seventy-five were present from out of town. The ladies of the church served a bountiful lunch.

Preachers' Meeting.—The first Preachers' Meeting of the Conference year was held in Raymond, June 12 and 13. A helpful sermon was preached by N. D. Bigelow, of Haverhill. Some changes in church polity were discussed by D. W. Downs, S. C. Keeler, Wm. Woods, and E. Hitchcock. The question, "How to Make the Most of Our Camp-meeting?" was an interesting subject of Tuesday afternoon. The day was pleasant, the hospitality of the good people of Raymond most hearty, and the program gave rise to animated remarks. All felt an intellectual and spiritual quickening. Fifteen preachers were present, also several laymen from neighboring churches, and the people of the village attended in good numbers. The next session will be held in Kingston in October.

Chester.—A very pretty pulpit set has been placed in the church by the Epworth League and other friends, making a great and much-needed improvement. Mrs. Underhill, one of the best of Sunday-school superintendents, has recently been re-elected.

Auburn.—The members of this society are few but courageous. Rev. Frank Hooper is hard at work and praying for a revival.

Exeter.—The church edifice has been considerably improved. Meetings are spiritual and encouraging. Rev. Wm. Woods finds this to be an ideal pastorate, and the people greatly appreciate their faithful and able pastor.

Epping.—Rev. D. W. Downs is preaching Sunday evenings to large congregations. He gave a Memorial address in the Town Hall, which is highly spoken of. His daughter at Clifton

Springs is improving in health. Mrs. Downs, who was with her daughter some months, is now at home.

Dover.—Miss Annie Beavins, than whom none is superior as superintendent of the primary Sunday-school, is greatly bereaved by the death of her mother, and has felt compelled to resign her position because of ill health, greatly to the regret of the people. Dr. Babcock goes to Toronto the first of July to attend the international convention of Good Templars.

Methuen.—This society paid last year some \$1,100 on their church debt. Bills for current expenses were all met, and the prospect for the present year is encouraging. A fine gas stove has been placed in the kitchen of the parsonage. Mr. Copp is church treasurer and president of the League.

Hedding.—Many families are already upon the grounds for the summer. Mrs. L. L. Eastman and daughter, Rev. Otis Cole and Rev. W. H. Jones are among the number. The holiness meeting opens July 24, continuing through the week. Revs. A. L. Smith, E. E. Reynolds and Wm. Woods of the New Hampshire Conference, D. C. Thatcher of Vermont, and J. E. Bell will be among the prominent workers. Reduced rates will be made by the railroad, and the boarding-house will be open.

Rev. J. A. Bowler has issued a very neat prospectus of the Summer School, July 31 to August 19. A tempting program is provided in art, music, theology, patriotism and languages.

Sunday, August 20, is set apart as Missionary day. The Woman's Home and Woman's Foreign Missionary Societies have secured able speakers whose names will be given later.

The annual camp-meeting will be held Aug. 21 to 26. Rev. Ralph Gillam, New England's noted evangelist, will be present. Fifty preachers with a host of other consecrated souls should make "old Hedding" a Bethel indeed.

Lawrence, St. Paul's.—The tenth anniversary of the Epworth League was observed not many Sabbaths ago in a novel and delightful way. The church was handsomely decorated, and special music was provided. At 10.30 A. M. a Junior League sermon was preached by Rev. R. Cookson, of New York; at 11.45 addresses were given before Sunday-school and League by Rev. J. Sutcliffe, of New Bedford, and Rev. J. Proude, of Rhode Island; at 6.30 P. M. there was an Epworth and Junior concert, subject, "Expansion and Imperialism," written by the pastor, Rev. C. H. Farnsworth. It was divided into three parts, and presented by twenty-six characters. The attendance was large and all were delighted.

Lowell, Centralville.—A good Bishop wishes New Hampshire Conference to give this church, valued at \$20,000 with an indebtedness of \$5,500, into the hands of the New England Conference. New England will reluctantly accept the gift, if we insist. The church assents to the transfer, provided the change is for the general good. Dover District thinks that a readjustment of Conference boundary at a single point is hardly equitable. We dislike to differ from a Bishop, but may possibly be pardoned if narrow limitations make us short-sighted. EMERSON.

Manchester District

Hillsboro Bridge.—This society and its pastor gave a joyful reception and bountiful entertainment to the District Ministerial Association and Epworth League convention, June 19 and 20. On Monday evening the meeting opened with a praise-meeting conducted by Rev. Charles N. Tilton, of Trinity Church, Manchester, followed by a unique and powerful discourse on "The Matchless Love of Christ" by Pastor McLaughlin, of St. Paul's, Manchester. Unity of design, logical sequence, pertinence of illustration, and spiritual fervor characterized this service, which cannot be forgotten by those who were privileged to be present.

Tuesday forenoon the Epworth League Convention Symposia and Question-box held the close attention of the people. The service was conducted by District President Rowell, of Salem. In the afternoon President Ramsden, of Newport, was chosen to preside in the Ministerial Association, at which a host of good things were enjoyed—papers by several excellent men made glad the hearts and illuminated the understanding of those who were present. In the evening came the chief piece of the day—Rev. Charles Tilton's lecture on "Amusements," in which he ably set forth the criterion

by which each shall determine for himself how in the amusement line he shall become a blessing, so effectually avoiding being a damage to the world of humanity on its way from the cradle to the judgment.

Lebanon is more than pleased with Dr. Hall's successor in the pastorate, who has thus far fully met the expectations of the people and will be able to lead them on to the spiritual victories which all must realize are essential to the permanent building of church work.

Enfield and West Canaan are nobly seconding the pastor's efforts to find the key to the financial problem here. And if the plan now in its initial stage is successful, it will be a long step toward the permanent establishment of this society on a sound basis.

Canaan St., under Pastor Reed, is doing excellent work with good success at Tunis, where several happy converts were baptized on Sunday, June 25.

Claremont Junction Camp-meeting.—The Claremont Junction Camp-meeting committee has perfected its organization for work, and authorized its president to employ Evangelist Gillam for altar-services, and Prof. W. C. Kitch-

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in, of Burlington, for its Epworth League hour each day during the meeting—Aug. 22 to 28. Owing to the distribution of forces at the last Annual Conference, the Summer School at this place will be discontinued for this season. The last year was, financially, the most successful of any for a long time at this camp-meeting, having a surplus of \$70 after paying all expenses, enabling the committee to make some much-needed repairs on the buildings. Now let all the pastors and people in the patronizing territory come and help us this year to build souls into the Master's kingdom!

Hudson people in general have great confidence in the pastor and presiding elder, leaving them, with the assistance of two or three of the officers, to do the work of the quarterly conference. It is reported that the financial situation is easier this year than it was last; but the brethren think it wise to stop making estimates which they have no idea of paying, and hence report this year a claim of \$425 besides the parsonage, which they are sure they can pay without any serious strain on the people.

Arlington St., Nashua, has the church building on the way for occupancy. They will vacate their hall, July 25, and as soon as possible thereafter get into the new edifice. We need about \$500 more cash than is now in sight in order to render the basement habitable. If our friends will kindly remember us, it will be a blessing surely.

Milford.—The death of Mr. P. Bartlett was sincerely lamented, and not only by Methodists. His earnest service for God in Methodism here and elsewhere will be appreciated and remembered by many who know of his labors and sacrifices for the work's sake.

Personals.—Mrs. Herbert Rice, of Nashua, has been elected secretary of the W. F. M. S. for Manchester District, and all workers are expected to correspond and co-operate with her.

Many of our people gratefully appreciate the news that Mr. Carl Taylor, of Salisbury, is on the way to full recovery from his late very critical physical condition. G. W. N.

MAINE CONFERENCE

Augusta District

Solon.—Rev. Thomas Whiteside is doing good work here, notwithstanding some discouraging conditions. His pulpit ability is highly appreciated. Pastor and people are laboring together to extend the kingdom of Christ among men.

Bingham.—Rev. Robert Scott is pastor at Bingham and Moscow. There is opportunity here for hard work.

Brighton and Mayfield.—By request of the people on both parts of the charge, these places have been separated from Bingham and Moscow. A supply for the next three months has been secured. Rev. E. L. Wall, of Bates College, will be on the field by the time this appears in print.

Gardiner.—The exercises of Children's Day were a great success, large crowds attending both morning and evening—fully seven hundred being present at the evening concert. The collection was \$20. The children entered the church in a processional at both services; about two hundred members of the Sunday-school were in line. A Home department has been organized that has reached a membership of one hundred in a single month. An additional electric chandelier has been put into the church, and was used for the first time on Children's Day. Rev. A. A. Lewis, the pastor here, gave an address before the University of Maine at Orono, June 12, on the life and character of Rev. Charles F. Allen, D. D., the first president of the institution. It was one of the exercises of Commencement week.

Hallowell.—Rev. D. E. Miller, the pastor of our church here, preached the baccalaureate sermon before the high school graduating class, June 11. A union meeting of all the churches filled the largest church in the city. Five of the nineteen in the class were from Methodist families. Children's Day was celebrated with success, June 4. Every young person present received a souvenir of the day. The sermon of the pastor was on "Birds and their Lessons for Boys and Girls," and held the close attention of all. The W. F. M. S. gave a "priceless" supper recently, which netted \$20 for the thank-offering fund to build the school in China in honor of Mrs. Alderman. Though "priceless," the supper was excellent, and free-will offerings only were

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received for it. The auxiliary is very successful, with Mrs. J. W. Church as president and Mrs. J. H. Lowell, secretary.

Leeds and Greene.—This charge is faithfully served by Rev. F. H. Hall, who has a most efficient helper in his wife. The services of both are valued highly by the people, and the many kindnesses of the people are appreciated by the pastor and his wife.

Farmington.—Plans are being carried out here to pay the debt on the parsonage, and also to pay for repairs on the same. Both pastor and people are pleased with the appointment here.

Strong.—Rev. T. N. Kewley is entering upon the work of his fourth year on this charge. The people hold him in high esteem. The camp-meeting here will begin Monday, Aug. 14. Improvements are under way on the grounds. A new stand will be built for the preachers.

Phillips.—The pastor here, Rev. B. F. Fickett, is a man who does not spare himself in his labors. His wife is a most successful worker among the children. We are confident that with pastor and people laboring together a fruitful year will crown their efforts.

Andover.—The church here is being served by Rev. J. F. Keith, a local preacher, who adds to his work as blacksmith the duties of a pastor. An increasing attendance at all the services gives promise of a good year.

Rumford Centre and Dixfield.—This extensive charge is rejoicing over a revival interest under the leadership of the pastor, Rev. W. E. Purinton. Since the Annual Conference twenty-two have sought the Saviour and have been received on probation. Two have been received in full. A large attendance marks all services. Two Sabbath-schools have been organized, one at Rumford Centre and one at Dixfield. The pastor received a cordial welcome upon his arrival and found a large quantity of provisions on hand at the parsonage, provided by a generous people. The parsonage has been repaired. The quarterly conference voted an increase of over \$200 in salary.

Rumford Falls.—Rev. J. L. Hoyle and wife have met with a sad loss in the death of their little child, but in their great sorrow the Saviour

is with them. Our church here has suffered the loss of several members who have moved away on account of the depression of business. Better times are expected soon. The Epworth League is prospering under the presidency of C. W. Carey, the principal of the high school. The quarterly conference voted a local preacher's license to Mr. Carey.

Buckfield.—Rev. G. B. Hannaford is pastor here and is much beloved by his people, who express their gratification over his return to them for another year. C. F. P.

Portland District

South Portland, Brown's Hill.—Rev. F. A. Leitch is much encouraged by the opening of the work in this charge. The ladies have transformed the appearance of the parsonage by the use of new carpets and furniture, paint and paper. The vestry is also being renovated, and the trustees have been directed by the quarterly conference to build at once stairways into the vestry from the main vestibule. The attendance at social meetings and the Sunday-school has increased.

Newfield.—Rev. W. A. Nottage holds services on alternate Sundays at Shapleigh and West Newfield. The few members remaining at these places rejoice that services are to be maintained. The Sunday evening services are better attended than for several years. The Epworth League is in better condition than ever, and the pastor is encouraged by the general outlook.

Portland, Congress St.—At the first quarterly conference the pastor, Rev. W. S. Bovard, reported progress on all lines. The kindergarten, under the charge of Mrs. Bovard, has outgrown its room. The Junior Endeavor Society numbers seventy-five, and is doing good work for the children. The parsonage has been thoroughly repaired, inside and out, and steam heat will soon be put in.

Portland, Pine St.—A large audience nearly filled the church to listen to the concert on Children's Day. The Board of Education program was used, and the general verdict is that it was one of the best concerts ever given in this church. The Epworth League is growing in numbers and interest. The pastor has organized a very promising "children's class." The

increasing interest on the district in this line of work is very encouraging.

Portland, West End.—This church, under the energetic leadership of Rev. H. E. Dunnack, is very much revived. Social meetings are well attended, and there have recently been several conversions. The Sunday-school has increased in membership, and larger class-meetings evidence the spiritual awakening of the church.

E. O. T.

N. E. SOUTHERN CONFERENCE Norwich District

Personals.—Presiding Elder Bates delivered the Memorial address for the Grand Army at Scituate, Mass., where he enlisted for the defence of the Union more than thirty-five years ago. The occasion was one of great interest and enthusiasm.

Sickness seems to be quite prevalent in the homes of several preachers. The wife of Rev. E. W. Caswell, of Norwich, is slowly recovering from a severe and long-protracted illness. The wife of Rev. S. J. Rook, of Wapping, is very seriously ill, but we learn that there are now some hopes of her ultimate recovery. Rev. W. J. Yates is slowly convalescing from his severe attack of pneumonia; his wife has also been quite ill, but is on the gain. Mrs. E. P. Phreaner, of Manchester, has been confined to the bed for a number of weeks, but she is also on the gain. Among the laity Mr. R. N. Stanley, of South Manchester, has been the victim of pleuropneumonia, but has successfully passed the crisis.

Putnam.—The pastor, Rev. Jacob Betts, is pushing the new church interest with an indomitable purpose to see this long-felt necessity of Methodism, in this promising field, supplied. He ought to have the Godspeed and co-operation of every preacher and layman. "Brother, for Christ's kingdom sighing, help a little!" Three were received into church fellowship at the last communion. The pastor delivered a Memorial sermon before the Grand Army veterans on Memorial Sunday, and Children's Day was duly observed, to the delight and profit of the little ones.

Ministerial Association.—The district meeting at Niantic, June 12-13, was the largest in attendance and one of the most enjoyable gatherings ever held under the auspices of this Association. The very cordial and generous invitation of Pastor Johnson and his hospitable people for the ministers' wives to attend was highly appreciated, and seventeen of these elect ladies were present to enjoy the occasion. Thirty-two preachers and several children made up a total of over sixty visitors. It is not necessary to say that we were well cared for and royally entertained. Officers for the year were elected as follows: President, Presiding Elder Bates; vice-president, Rev. J. I. Bartholomew; secretary and treasurer, Rev. F. C. Baker; committee on program, Revs. J. E. Johnson, W. F. Davis and W. J. Smith. Early in the meeting the presiding elder gave us the "key-note," and "soul-winning" was the burden of the prayers, sermons and discussions. Rev. J. H. Buckley gave a thoughtful and discriminating review of "The Truth About Hell," a valuable little booklet written by Rev. W. C. Newell, of Uncasville. The paper by Rev. L. G. Horton, on "The Religious Condition of Children," was one of the best. It was Scriptural and practical, timely and tender, and ought to have a wider hearing. By the unanimous vote of the meeting, Mr. Horton was requested to secure its early publication in one of our church papers. Rev. W. S. McIntire's carefully-prepared paper on "The Pastoral Office of the Minister of Christ" was read by Rev. J. H. Buckley. Rev. W. J. Smith, of Westerly, honored the most potent peculiarity of Methodism in a timely essay on "The Class-meeting and Spiritual Life." Rev. H. E. Morrow, pastor of the Congregational Church, Jewett City, gave us a rich treat in his valuable paper on "Pulpit Reading of Scripture," which was greatly enjoyed, the brethren expressing their appreciation by a rising vote of thanks. Mr. Morrow is the author of "The New Testament Emphasized," a work that has been very highly spoken of by the Christian press and scholarship of the country. The two closing papers of the session—"Fallacies about Pentecost," by Rev. R. Povey, of New London, and "The True Bible Doctrine Concerning the Baptism of Power," by Rev. John McVay—provoked a lively discussion, and confirmed the truth of Paul's statement, "Now we see through

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a glass darkly . . . now I know in part." The sermon of Monday evening, by Dr. Bartholomew, on the grain of mustard seed, and that of Dr. Caswell, on Tuesday evening, from Acts 1: 8, were listened to with interest and profit by large congregations, and prepared the way for the helpful altar service which followed each discourse. The fall meeting will be held at Willimantic, in connection with the District Epworth League convention, and will be a revival convention to promote the spiritual interest of the district in connection with the Twentieth Century Thank Offering Movement.

Manchester.—The Children's Day celebration was a very pronounced success. The exercises were held at the regular hour of the morning service. The excellent program prepared by the Education Society was carried out in every detail, with the most gratifying results. During the exercises the pastor, Rev. E. P. Phreaner, baptized 14 infants. This of itself was sufficient to give a special significance to the service which will not soon be forgotten. The young converts of last winter are having wise and careful training at the hands of the pastor, who holds a probationers' class every two weeks.

Mashapaug.—A very gratifying spiritual interest makes glad the hearts of the new pastor and his faithful people. On Sunday, June 18, the regular service was characterized by special interest, and a young man asked for the prayers of the people for his salvation. He was followed by his wife, who made a similar request for herself; and soon a second young man was added to the number of seekers. Children's Day was successfully observed, and the collections of the day were the largest, for this cause, for many years.

SCRIPTUM.

Providence District

Bristol.—The many friends of Rev. R. E. Schuh will be pleased to learn that he has received the degree of Ph. D. from Hanover College. This, next to the State University, is the oldest college in Indiana, and has always been a very thorough and conservative institution. The courtesy is the more appreciated by Mr. Schuh since it comes from the Presbyterian Church.

New Bedford District

[The correspondent for this district is Rev. S. E. Ellis, Fairhaven, Mass., to whom all items of church news should be sent. Please forward as early in the week as possible.]

Sagamore.—The parsonage property has been improved by the addition of a summer kitchen and a room for wood and coal. All the rooms on the lower floor have been painted and papered. The old building in the rear of the house has been torn down and the other buildings removed, which improves greatly the outside appearance of the place. The anniversary of the Epworth League was duly observed. The president, Mrs. Albert Holway, presided, and Mrs. Geo. Starbuck and Miss E. R. Boomer rendered efficient service. The Children's Day exercises were instructive and well attended. Four have been received on probation. Two new Bible classes have been formed in the Sunday-school. A steady increase upon all church services gives encouragement to the pastor, Rev. E. W. Goodier, and his loyal people.

Provincetown, Centre Church.—The church has issued a neat weekly calendar. It will continue for at least a year, the cost being met by private subscription. The pastor, Rev. W. I. Ward, preached the sermon at the union Memorial service before the G. A. R. and kindred organizations.

Somerset.—The pastor, Rev. John W. H. Millar, has been granted a vacation until September. He

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will spend the summer in Europe, visiting England, France, Italy, Switzerland and Germany.

Dighton.—A pretty and interesting wedding in church circles was the marriage of Mr. D. Thurbur Wood and Miss Mae F. Andrews at the residence of the bride's father, D. B. Andrews. The pastor, Rev. Jerome Greer, officiated. Miss Andrews has been the efficient primary superintendent in the Sunday-school.

Westport Point.—Rev. John Thompson is entering upon his third year of service here. A cordial reception, with substantial gifts, was tendered him and his family soon after the opening of the Conference year.

Acushnet.—The pastor, Rev. L. H. Massey, is conducting a series of midsummer meetings, assisted by neighboring pastors. His wise leadership has enlisted every department of the church. Already there have been several conversions and much of the Spirit's presence and power.

West Dennis.—The pastor, Rev. J. T. Docking, has returned from his vacation tour in New Mexico and the West and taken up his work with customary vigor. Children's Day was fittingly observed. Through the effort of the pastor, Rev. Edward Everett Hale has been secured to lecture in West Dennis, July 5.

Cataumet.—Rev. and Mrs. W. D. Woodward observed the tenth anniversary of their marriage, May 23, in the new parsonage. They were the recipients of a large number of presents.

Marion.—Rev. C. H. Walter is making a steady advance. Two have been received into full membership. Richard Arno Burn, son of Rev. Richard Burn, a supernummate of our Conference, graduated from Tabor Academy, June 20, as salutatorian of his class.

Whitman.—The pastor, Rev. Geo. E. Brightman, called upon Rev. O. A. Farley, of Hebronville, a few days ago, and in behalf of the Whitman Church presented him with a goodly sum of money as a token of the love of this people for

their former pastor and their grateful remembrance of his faithful ministry among them. At the first quarterly conference it was voted to increase the pastor's salary \$100.

Personal.—The *Yarmouth Register* states that Rev. G. O. Thompson has accepted a call to preach at the Congregational Church, Truro, for the coming year.

Preachers' Meeting.—The Summerfield Church (Fall River) proved an excellent host in the entertainment of the Ministerial Association and District Stewards' meeting. On Monday, Rev. W. I. Ward read an essay on "Religion and Morality," Rev. W. E. Kugler one on "Wendell Phillips," and Rev. Edgar F. Clark preached from John 17: 3. On Tuesday the whole forenoon was devoted to the discussion of East Greenwich Academy. While no formal action was taken, it seemed to be "the sense of the meeting" that the conditions were such that the Academy could no longer expect the patronage of years past, and its union with Wilbraham was strongly urged.

After dinner the laymen occupied the first half of the afternoon session. Many good things were said. Congressman Wm. S. Greene, of Fall River, presided. He urged holding to lines of evangelistic work and trimming official boards of dead wood. Dr. Rogers, of Chatham, plead for preachers that preach the Gospel and the upholding of the standards of the Discipline. Mr. E. R. Perry, of Bourne, made a rousing speech on financial methods, and is illustrating them. Mr. H. L. Chipman, of Sandwich, spoke upon "Two Million Souls and Two Million Eagles—How to Go About It." "The Sunday-school is an open door through which to enter upon this work." Mr. Isaiah Snow, of Truro, made a characteristic speech, that said, "Let us go home and go to work." Mr. Joseph Sears, superintendent of public schools, Dighton, and a local preacher, made a stirring and effective address upon "Personal Responsibility and Deep Humility Requisites to Successful Work." Mr. Geo. W. Penni-

man, of Fall River, spoke on "Methodism in Cities."

The presence of the laymen and their earnest words added greatly to the interest of the meeting, and by unanimous vote the ministers requested that the District Stewards' meeting of next year be held at the same time and place as the Preachers' Meeting, and that the laymen be invited to occupy a part of the afternoon. The session closed with an address by Presiding Elder Everett on "The Personal Religious Life of a Preacher." It was a deeply spiritual and heart-searching talk. An impressive altar service for consecration followed.

The evening sermon was by Rev. Joseph Hollingshead, of Edgartown, from Matt. 12: 41.

L. S.

VERMONT CONFERENCE

St. Johnsbury District

Sheffield is taking on new life under the ministry of Rev. A. B. Blake. Appreciation of his services is the general expression. Seven were received from probation, 4 were baptized, and 3 admitted by letter, June 25. Both Junior and Senior Leagues are active and prosperous. Repairs and improvements are being made. General thrift appears.

East Burke is thriving. A new roof is being put upon the barn, and other repairs made. Eleven new members have been added to the League and six to the Junior League since Conference. There is a mind to work, and Pastor Gregory is the royal leader in all lines of labor.

Danville is pushing repairs on her church and making general advance. Liberal collections come in at every call. At a county Sunday-school convention held here, June 20, Pastor Lewis said some very pertinent and telling things on Sabbath-keeping.

St. Johnsbury.—Rev. G. W. Hunt announces special evangelistic song services for Sunday evenings during July. The Sabbath-school is being more thoroughly organized and graded.

Walden is advancing. The services at South Walden have been especially well attended, and a general interest on the part of the citizens manifested. All speak in high terms of their new pastor.

Woodbury is much weakened by removals and business reverses, and the pastor will soon be relieved of his charge unless some more favorable developments occur. He has made a most heroic fight here against fearful odds.

Children's Day all over the district was a great success, and its popularity increases each year. Collections in some cases are two and three times those of former years.

Camp-Meeting.—The executive committee of the camp-meeting at Lyndonville met there, June 13, and made provision for a seven days' meeting to begin either Aug. 14 or 21, the same to be preceded by a week of summer school work under the direction of an efficient committee led by Rev. H. G. McGlaulin.

J. O. S.

NEW ENGLAND CONFERENCE

Boston District

Tremont St., Boston.—The following schedule for services during August will be followed at Tremont St. Church: Aug. 6 and 13, Rev. S. M. Williams, of the Troy Conference; August 20 and 27, Rev. S. F. Jones, D. D., of the New York East Conference.


Baker Memorial, Dorchester.—The young people's Bible class gave a very enjoyable lawn party at the parsonage, 15 Rice Street, Thursday, June 22. Supper was served under the trees, and in various places were candy, ice cream and fancy tables, which were well patronized. An orchestra and a ladies mandolin club furnished the music. Chinese lanterns illuminated the grounds, and in their light the large company of members and friends passed a most pleasant evening. Rev. E. T. Curnick, D. D., is the pastor.

Hopkinton.—By the unanimous desire of the people of this church, Rev. W. M. Cassidy was returned for another year. He is doing most excellent work—preaching thoughtful sermons, and carefully looking after the temporal welfare. Children's Day was observed in an appropriate manner. In the morning the pastor preached to the children, and in the evening the usual Sunday-school concert took place, the choir very materially assisting. The floral decorations were in good taste. At the close of the

service the pastor presented each of the little folks with a growing plant. Pastor and people are in accord, and a prosperous year is anticipated.

Upton.—The *Milford Journal* of June 26 says: "At the morning service at the Methodist church last Sunday, the actual attendance, determined by counting, was thirty-five more than the usual attendance. The increase, many say, is due to the advance taken in the musical program offered under direction of the new organist, Prof. O. B. Young, of Hopedale." Rev. William M. Crawford is the pastor.

Bethany Church, Roslindale.—Steady progress is being made in all departments of work. Among other events of interest are the following: On May 14, the Epworth League anniversary was observed, when Bethany Chapter used for the first time its beautiful new banner. Dean Huntington of Boston University preached the sermon. He received an unusually warm welcome because Bethany Church was erected during his successful pastorate. On May 28 the church was crowded to the doors, the occasion being a Memorial sermon by the pastor before the Grand Army men and the Massachusetts Boys' Brigades. On the morning of June 11, the Odd Fellows worshipped in the Methodist church for the third consecutive year, the pastor preaching the anniversary sermon each time. On the evening of the same day the Sunday-school gave a Children's Day concert, which proved a success in every respect. On the morning of June 18, Miss Mary E. Lunn, superintendent of the New England Deaconess Home and Hospital, presented the deaconess cause, the church responding with a collection amounting to \$42. On May 22, many friends and relatives found their way to the home of Mr. and Mrs. E. S. Fogarty, long-time members of Bethany, where they enjoyed a delightful time, the occasion being the celebration of their silver wedding. They were the recipients of many choice gifts, among which was a beautiful silver service from their church friends. On Wednesday, June 21, at high noon, the church was the scene of a pretty wedding, when Miss Sarah



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CONSUMPTION

Marshall, kindergarten teacher of Roslindale, was united in marriage with Mr. Henry H. Hinckley, one of the leading members of Bethany. The ceremony was performed by Dr. W. R. Clark, assisted by the pastor, Rev. A. H. Nazarian. Last Sunday evening the pastor preached a forceful sermon to the young people of Roslindale who had just graduated from grammar, high and normal schools, his topic being, "On His Way to the Throne," from Gen. 41: 41. The church was crowded and the exercises were very impressive and interesting.

Highland Church.—Rev. L. B. Bates, D. D., Conference evangelist, writes: "Having spent nearly three weeks in gospel services with this church, permit me to say that, in my judgment, there are but few fields more inviting and with greater opportunities for church extension in all New England than this. Within a half-mile of the lot purchased for the erection of a church, I was told by the real estate agents that there are many hundreds of people outside of all churches. Why may not our church reach and save many of these? Let all our Boston Methodist preachers and people do their best to encourage the pastor, Rev. Charles Tilton, and his band of faithful workers in the work in which they are engaged."

West Dudley.—This year will be the twelfth camp-meeting at West Dudley. It will commence Friday evening, Aug. 11, and close Sunday evening, Aug. 20. Arrangements have been made for a great spiritual feast.

Worcester, Webster Square.—Presiding Elder Mansfield has conducted the first quarterly conference. The three months appear to have been prosperous in the various lines of church work. The union auxiliary of the Woman's Home Missionary Society met here, with a paper on the Immigrants' Home in East Boston.

Trinity.—A. B. F. Kinney is off to the Rangeley Lakes for an annual outing.

Grace.—The hand of the new pastor, Dr. Brady, is apparent in many directions. He keeps everything in motion, and his subjects for discourses are eminently timely. There is a great field for the Doctor's eloquent tongue in Worcester. He attracts a great many who like to hear a spade called a spade. Weather and a brass band contributed towards making the recent Sunday-school picnic the best in several years. More than three hundred people, big and little, took the train to Sterling and enjoyed all the sports and diversions of the day.

Laurel St.—In common with other churches, Children's Day was observed here. The Sunday-school exercises in the afternoon were particularly fine, but the absence of the larger grade of pupils was painfully evident. The same may be said of all churches, irrespective of place or denomination. Fathers and mothers must look to their hearths, or they will be left unto them desolate.

Thomas St.—Though worshipping in the unoccupied Belmont St. Church while building their new edifice, our Swedish friends are keeping up all the lines of church life. In these days of spiritual degeneracy it is refreshing to note the general progress among these people. Some of those to the manner born might take lessons profitably.

Cambridge District

Leominster.—A notable event was the visit of Dr. Tigert of the Methodist Episcopal Church, South, on Sunday, June 18, to represent the Freedmen's Aid and Southern Education Society of our own church. His delightfully fraternal spirit and able sermons were much enjoyed. The amount subscribed for the cause he represented was nearly double the apportionment. An excellent religious interest prevails on this charge. A number have professed conversion since Conference. On Sunday evening, the 25th, three men requested prayers. Rev. E. P. Herriek is pastor.

Gleasondale.—This beautiful church has been the scene of several notable gatherings recently. On May 25 the Concord District Sunday-school Union held its annual meeting, with addresses by Mr. Conant, Miss Vella, Rev. W. G. Richardson and others. On June 8 the annual meeting of Middlesex Northwest Temperance Union was held. Another occasion of interest to the whole community was the marriage of Miss Florence May Pratt, sister of Mrs. A. D. Gleason, and Mr. James Young Fleming, of Somerville. The reception was held in the vestry where a collation was served. Children's Day was observed with an address in the morning by Mrs. Stebbins, of Fitchburg, after which two members of the church and Sunday-school, Mr. Robt. C. Swaney and Miss H. Senior, were united in marriage. In the evening there was a fine concert by the Sunday-school. Rev. A. J. Hall is the pastor.

West Fitchburg.—The Epworth League recently celebrated its tenth anniversary with an appropriate sermon by the pastor, Rev. L. W. Adams, in the morning, and a fine concert in the evening. The church was handsomely decorated for the occasion. Children's Day was observed, a few Sabbaths later, with a sermon by the pastor on "Lessons from a Boy's Pocket," and a "flag anniversary" in the evening. Several children were baptized at the morning service. On Sunday, June 25, the pastor preached a sermon before the graduating class of Fitchburg high school, forty-two members being present. The church was prettily decorated in the class colors, light blue and white, for the occasion. The local paper speaks of the service in words of highest praise, and devotes two columns to a report of the eloquent and practical sermon. After the sermon, the class ode, written by Miss Ida Louise Poore, was sung to the tune of "Eldredge."

Lynn District

Asbury Grove.—Since Chaplain L. B. Bates has taken charge of the services at the campground, an unusual and gratifying interest has been manifested by young and old. At the Sunday afternoon meetings no less than a hundred people have been in attendance. The program for the summer is as follows: Sunday, Bible service at 10.30 A. M., preaching at 2.30 P. M., social service at 6 P. M. Class social service Tuesday evenings at 7.30. Prayer, conference and praise services, Friday evenings, at 7.30.

Dr. Bates has an excellent way of pleasing and attracting the children. Sunday morning, June 25, a very bright class was in attendance. In the afternoon the Chaplain preached upon the theme, "How Four Men Helped the Fifth." The evening service was especially helpful. Rev. Mr. Withey, a returned missionary from Africa, was present. He related some of the difficulties that fall to the lot of the missionary to Africa. Sunday, July 2, was Patriotic Sunday, when G. A. R. posts were present to listen to Dr. Bates, who addressed them upon the theme, "God's Voice to the Nation." On June 24, there was a happy reunion of the Bates family at the Grove, the occasion being the birthday of Mrs. L. B. Bates. Speaker John L. Bates was present.

Lynn, Broadway.—The banquet held in a great tent on the lot adjoining the church was an occasion sufficiently notable to attract the attention and the patronage of all the Methodist churches in the city. Between four and five hundred guests were seated at the tables together. Rev. C. E. Davis was introduced as toastmaster, which office he filled in a manner to delight all the guests. The addresses were by Mayor Shepherd, of Lynn, and Hon. John L. Bates. Mr. Bates' speech was eloquent, witty and practical. All of the Methodist ministers of the city were present, together with many of the city officials. Great credit and praise are due the pastor, Rev. Arthur Bonner, through whose untiring efforts this occasion was made so great a success. The proceeds will increase the fund for the new parsonage by about \$300. The church is having prosperity on all lines.

Epworth League Convention.—A small but interesting and interested audience of Epworthians met in the Dorchester St. Church, South Boston, Wednesday, June 21, at 2.30 and 7.30 P. M., for the annual convention of the Boston District League. The president, Rev. G. R. Grose, was in the chair during both sessions. Rev. O. H. Stackpole conducted the devotional exercises in the afternoon, beginning with a praise-service in which all

joined heartily. There seemed to be a remarkable completeness in the thoughts presented by the speakers for both afternoon and evening. Rev. E. B. Lavalette showed the place of the Student Volunteer Movement and the Epworth League in the evangelization of the world. Rev. F. H. Knight followed, urging the audience, amid the many calls for earnest endeavor in the interests of others, to see to it that their own vineyard be kept in good condition. Rev. W. N. Mason spoke on "The Epworth League as a Spiritual Force." In the evening the address of Rev. Dr. J. D. Pickles was upon "What of my Life?"

Two brief business sessions resulted in the election of a new board of officers: President, Vernon B. Swett, Brookline; vice-presidents, J. L. MacLane, E. B. Lavalette, Miss L. M. Packard, Miss Lilla Kelley; secretary, Miss H. L. Fickett, First Church, Boston; treasurer, C. H. J. Kimball, Walnut Hill, Dedham; Junior League superintendent, Fannie J. Buckley, Baker Memorial, Dorchester.

That this district, together with most of the districts in our connection, may have an active part in sending the news of salvation to the dark corners of the globe it was voted to ask the Student Volunteer League of Boston to appoint a missionary superintendent for Boston District Epworth League. The sum of \$10 left in the treasury after all bills were paid was given to the City Missionary and Church Extension Society of Boston.

The entertaining society is to be congratulated for the completeness of its entertainment.

Mr. G. W. Penniman gave the final address on the International Epworth League Convention in Indianapolis, July 19-23. Boston District should be strongly represented there.

E. B. L.

W. F. M. S.—Framingham District Association Woman's Foreign Missionary Society held its annual meeting at Saxonville, June 8. The day was all that could be desired, and the attendance was good. Mrs. Simpson, of Saxonville, led the morning service of prayer, and Mrs. Peterson spoke hearty words of welcome. Reports of secretary and treasurer were read and approved. Mrs. M. E. Wright in her report made an earnest plea for more of the Lord's money to carry the Gospel to the perishing. Reports from auxiliaries were encouraging, every society on the district holding its own, and some reporting a gain in membership and increased interest. Mrs. Fay, of the Congregational Woman's Missionary Society, gave an interesting talk in regard to the work of that Society. Mrs. Beekman and Mrs. Pomeroy spoke of their experiences as a child and woman in the missionary work. In answer to the question, "What had most to do in making you feel work for Foreign Missions a duty?" responses were given from nearly every auxiliary represented. Mrs. Mudge and Mrs. Hanaford led our thoughts at the noontide hour of prayer.

At 12.30 the Saxonville ladies invited the convention to a bountiful lunch, which was enjoyed by all.

The afternoon session came to order at 2 o'clock, Rev. J. Peterson having charge of the devotional exercises. Complimentary resolutions were adopted in regard to the helpfulness of Mrs. Sharp while she was with us. Mrs. Hanaford conducted a "fragment exercise," and showed some novel plans for making our meetings of more interest. Mrs. Rice, of Natick, gave her experience as a leader of a Children's Mission Band. The address of the day was by Mrs. Hanaford, on "Jesus Over against the Treasury." The Children's Band of Saxonville gave some pretty songs. During the day, also, solos were sung by Mrs. Effie Hoffess and Mrs. Thompson.

The officers for next year are: President, Mrs. Mudge, of Natick; secretary, Mrs. Knights, of Milford; treasurer, Mrs. Simpson, of Saxonville;

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

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ADELAIDE KNIGHTS, Rec. Sec.

Springfield District

Grace, Springfield.—The Epworth League on this charge voted at its recent annual meeting to pay one eagle this year to the permanent fund for Conference claimants, as part of the Twentieth Century Thank-offering. At the Children's Day concert, which was a splendid success, the school presented the pastor, Rev. C. E. Spaulding, with a "welcome" address and a handsome basket of flowers. In its account of the President's visit to Springfield the *Springfield Union* says: "At Grace Methodist church was one of the prettiest sights on the long route. There a raised platform had been put up, upon which 300 Sunday-school children, some dressed in white, and some in red, white and blue, and all holding flags, greeted the party with a cheer and the hymn 'America.' Two children, Miss Hazel Mackey and Master Paul Spaulding, had a large basket of flowers, and as the President's carriage came into sight they marched out into the roadway. Mr. Haile signalled the driver to stop, and up to the carriage walked the children and into President McKinley's own hands gave the flowers. His smile and 'Thank you very much, children,' filled the party with no little pleasurable excitement, and brought a cheer from the platform."

South Hadley Falls.—On Memorial Sunday Rev. John Mason preached the sermon to the old soldiers, who, with the Woman's Relief Corps, attended the Methodist Church. The Congregational Church united in this service. On the evening of June 13 the presiding elder held the first quarterly conference of the year. All interests appeared to be in good condition. It is said that the finances were never better cared for. Current expenses to date are all met. The pledges exceed those of last year by several dollars per week. Attendance at the services of the church is excellent.

Orange.—June 18 was observed as Children's Day, and the church was suitably decorated. In the morning the children had a concert, with singing by a Sunday-school chorus. In the evening the pastor, Rev. J. Sutherland, preached to the children. This service was preceded by a love-feast in which many participated. H.

Ministers' Wives' Association.—The June meeting of the Ministers' Wives' Association of the Springfield District was held with Mrs. H. L. Wriston, of Holyoke. At a previous meeting a vote was taken that no formal program be arranged, in order that more time might be given to the social side. The plan proved a success, for a most delightful afternoon was enjoyed by the number present.

A delicious lunch was served at 1.30 by the hostess. The meeting was called to order at 3, and devotional exercises were led by Mrs. C. F. Rice, with prayer and calling upon the members for a promise. These were followed by each of the wives relating some little experience of her "itinerant life." The sad and amusing were touched upon, but the happiest thought from each and all was the great joy to all when the lost were saved. Solos by Miss Heath and Mrs. Wriston, and cordial words of greeting from the president, Mrs. J. O. Knowles, made up the program of the afternoon.

The annual election of officers resulted as follows: President, Mrs. J. O. Knowles; vice-president, Mrs. C. A. Merrill; corresponding secretary, Mrs. F. M. Estes; recording secretary, Mrs. E. H. Thrasher; treasurer, Mrs. John Mason; entertainment committee, Mrs. C. F. Rice; Mrs. H. L. Wriston, Mrs. C. A. Shatto.

Mrs. E. H. THRASHER, Rec. Sec.

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CHURCH REGISTER

HERALD CALENDAR

New England Chautauque S. S. Assem. at Montwait (Lakeview) South Framingham, Mass.,	July 17-28
Christian Workers' Union Conf. at Old Orchard, Me., L. B. Bates, Leader,	July 22-31
New Haven District Camp-meeting at Plainville,	July 24-29
Holiness Camp-meeting at Hedding, New Haven District Assembly at Plainville,	July 24-28
HEDDING CHAUTAUQUE ASSOCIATION: Summer School,	July 31-Aug. 19
Biblical Institute,	Aug. 7-12
Assembly,	Aug. 12-19
Empire Grove Camp-meeting,	Aug. 14-21
Martha's Vineyard Camp-meeting,	Aug. 20-27
Laurel Park Camp-meeting,	Aug. 21-28
Asbury Grove Camp-meeting,	Aug. 21-28
West Dudley Camp-meeting,	Aug. 11-20
Weirs Camp-meeting,	Aug. 14-19
Richmond Camp-meeting, Rev. I. T. Johnson, Leader,	Aug. 18-28
Williamantic Camp-meeting,	Aug. 21-28
Claremont Junction Camp-meeting,	Aug. 22-29
Groveton Camp-meeting,	Aug. 28-Sept. 1
Wilmot Camp-meeting,	Aug. 28-Sept. 2
YARMOUTH CAMP-GROUND: Concert Day,	Aug. 1
Temperance Day,	Aug. 2
Sunday-school Day,	Aug. 3
Missionary Day,	Aug. 4
Camp-meeting,	Aug. 7-14
STERLING CAMP-GROUND: Epworth League Assembly,	Aug. 18, 19
Sterling Camp-meeting,	Aug. 21-25
Swedish Camp-meeting,	Aug. 26, 27

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MARRIAGES

MCALLISTER—BIGGS—In Gorham, N. H., June 22, by Rev. W. Canham, E. O. McAllister and Carrie E. Biggs, both of Lewiston, Me.

WOODARD—HAWKINS—In Berlin, N. H., June 14, by the same, Fred N. Woodard and Althea L. Hawkins, both of Dummer.

GORDON—BRYER—In Berlin, N. H., June 12, by the same, Harry E. Gordon and Novella S. Bryer, both of Whitefield, N. H.

LAMB—PEAKE—In Montpelier, Vt., May 24, by Rev. M. H. Ryan, Charles Henry Lamb and Mattie Peake, both of Montpelier.

NEWTON—BATCHELDER—In Middlesex, Vt., June 11, by the same, George L. Newton and Mrs. Mary D. Batchelder, both of Montpelier.

MASON—GEORGE—In St. Albans Bay, Vt., June 14, by the same, Dr. F. W. Mason and Mrs. Cora B. George, both of St. Albans Bay.

W. F. M. S.—The members of Cambridge District are requested to meet directly at the close of the morning session of the Branch quarterly meeting, July 12, in the Union Church, Nahant, in order to transact an important item of business.
GRACE G. SMITH, Rec. Sec.

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PREACHERS' AID COMMITTEE.—Monday, July 16, at 10 a. m., an important meeting of the Preachers' Aid Committee will be held in Wesleyan Hall, 38 Bromfield St. L. B. BATES, Chairman of Com.

OPENING OF ITALIAN CHURCH POSTPONED.—On account of having been disappointed by the party having in charge the repairs of the establishment, we are obliged to postpone, for one week, the inauguration services of the new quarters of the Italian M. E. Church. Without further notice, the invitation is hereby renewed for July 9, 12 and 11.
G. CONTE, Pastor.

W. F. M. S.—The quarterly meeting of the New England Branch W. F. M. S., which is to be held at Nahant, July 12, by invitation of the pastor of the Union Church, Rev. Horace McKinney, will be highly favored in its speakers. Miss Thoburn, just returned from India, and Miss Cushman, of China, will be cordially welcomed. For particulars see HERALD of June 28. All are most cordially invited.

GARDEN FESTIVAL.—The City Point Methodist Episcopal Church, South Boston, will hold a Garden Festival at Marine Park, Wednesday and Thursday afternoons and evenings, July 12 and 13. One party is to provide a brass band of 35 pieces, and another party is to provide fireworks for both nights. Booths will be erected and refreshments sold by the different societies of the church. The afternoon entertainments will be especially for mothers and children. It is hoped that the Methodists around Boston will patronize the festival.

WANTED.—By a lady of wide experience in Christian work, also a graduate of Boston University School of Theology, opportunities for supply during the summer. Apply care of Rev. Edgar Jones, 71 Mt. Vernon St., Boston, Mass.

THE HEDDING HOLINESS ASSOCIATION will hold its annual camp-meeting on Hedding Camp-ground, N. H., beginning Monday evening, July 24, and continuing till Saturday, July 29. The consent and co-operation of the Hedding Camp-meeting Association is secured, as usual. The boarding-house will be opened at reasonable rates, and with some reduction to clergymen. The special rail rates of the season will be in force. The meeting will be conducted by members of the New Hampshire Conference, with the assistance of preachers from the neighboring Conferences.
A. L. SMITH, Sec.

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OBITUARIES

"God lent him and takes him," you sigh!
Nay, there let me break with your pain;
God's generous in giving, say I—
And the thing which He gives, I deny
That He ever can take back again.

He's ours and forever. Believe,
O father!—O mother, look back
To the first love's assurance. To give
Means with God not to tempt or deceive
With a cup thrust in Benjamin's sack.

He gives what He gives. Be content!
He resumes nothing given—be sure!
God lend? Where the usurers lent
In His temple, indignant He went
And scourged away all those impure.

He lends not; but gives to the end,
As He loves to the end. If it seem
That He draws back a gift, comprehend
'Tis to add to it rather—amend,
And finish it up to your dream;

Or keep—as a mother may toys
Too costly, though given by herself,
Till the room shall be stiller from noise,
And the children more fit for such joys,
Kept over their heads on the shelf.

So look up, friends! You, who indeed
Have possessed in your house a sweet piece
Of the heaven which men strive for, must need
Be more earnest than others are—speed
Where they loiter, persist where they cease.

—Elizabeth Barrett Browning.

Evans.—Charles Frederick Allen Evans, son of Rev. and Mrs. M. H. A. Evans, of South Boston, was born in Graniteville, Mass., July 12, 1877, and entered upon his eternal rest from Sharon, Mass., April 7, 1899.

With a frail constitution, an indomitable thirst for knowledge, and a will that chained him to his books, he acquired much, never to use it here. Alas! what is culture without health? After fitting for Harvard College at the Boston Latin School and under a private tutor, he spent a summer in hunting among the Rocky Mountains, seeking health. He returned much improved, and for three years endured the strain of student life at Harvard, where his rank was high.

In March, 1898, he was stricken with pneumonia, which culminated in the dreaded tuberculosis. Several Boston specialists pronounced him incurable, giving him but a few weeks to live. The family closed their home in South Boston, and took him to Sharon. All that love and money could do was done to save the precious life, but, after a year's battle, death conquered.

He was "born again" and joined the church under the preaching of Rev. W. T. Perrin, in South Boston. Had he lived he would have made his mark. He was brilliant, studious, ambitious; yet humble, gentle, tender-hearted and loving.

The needed grace was given at the last, and he was eager to be at rest, urging the stricken family to pray that he might go, anxious only that they might be reconciled. A few days before his death he said to his father, "Papa, this should have been the happiest year of my life; I should have taken my cap, gown and degree, but *je suis, je reste*" (here I am, and here I wait). Thursday he said, "Papa, I hope to die today." Friday he said, "Papa, I am going to die today," and at 10 o'clock the spirit went home to God. The body was deposited in the beautiful cemetery at Lowell by four college boys.

NATHANIEL B. FISK.

Wilson.—Rev. William Jones Wilson was born in Union, Me., April 29, 1818, and died in Warren, R. I., March 29, 1899.

He was the son of Richard, Jr., and Ruth (Brown) Wilson. Left an orphan at an early age, he was placed under the care of relatives. He was converted at seven years of age, but it was not until he was nineteen that he was received into the church. He was soon licensed to exhort, and at twenty-four to preach. He joined the Maine Conference in 1845, in the midst of the most stirring times of the present

century, with a series of great State and national movements focusing about this period. Into the midst of these he was thrust, as if raised up especially for them. Within a period of four years—from 1843 to 1847—the great Universalist and Millerite schisms reached their climax, the Methodist Episcopal Church was rent in twain over the slavery question, and the great "Maine Law" controversy reached its fruition in the adoption of the first State prohibitory law. Into all these struggles he entered with all his heart and soul, doing especially valuable and heroic service in the latter. One of the many instances of his nerve and heroism may well be cited in this connection. It was found that for years many of the cities resisted the temperance law. On one occasion, in a certain seaport city, where the law was resisted, the mayor and police, with a great and excited crowd of people, were at one of the wharves where the captain of a vessel lying some six or eight feet away, was defying and terrorizing with loaded shot gun the officers of the law. The subject of this sketch, with a companion Methodist preacher, was at the front. Unable longer to restrain himself, he cried out to the mayor—whom he had known from childhood—"B—, I never thought you would be such a coward as this! Here is one man defying you and the whole city!" The mayor, quick to see and seize his opportunity, shouted, "Wilson, I command you and your companion preacher to arrest this man!" The words had scarcely been uttered when the feet of two physical giants landed on the vessel's deck, and four ministerial hands with grip like a vise were on the offender, who fairly shrieked with pain and terror. He was very quickly and easily induced to leave the harbor. On many other occasions he was compelled to face and defy mobs on the street and in his pulpit, but he never shrank from his duty. Thrown into such a heaving and surging force of opposition, and with Methodism yet in its infancy in Maine, and derided by many, the times demanded none but heroes. Happily for Christianity and for Methodism in Maine the woods of the old Pine Tree State were full of them. But few of these heroes remain. Rev. Drs. Mark Trafton and D. B. Randall, and a few others, survive to show to the present generation the character of the old-time Methodist preachers.

He was married, July 10, 1847, to Miss Sedalia A. Follett, who for fifty-two years shared with him the perils and privileges of an itinerant's life, and who now, with two daughters—Mrs. Rev. Henry W. Brown, of Fall River, Mass., and Mrs. Rev. C. H. Smith, of Phenix, R. I.—is left to mourn the loss of a kind and faithful husband and father.

He gave twenty years of successful work to his native State, the most notable being his pastorate at Belfast, where more than five hundred were gathered into the church, and a fine brick church erected. By reason of the ill health of his wife, he removed to Wisconsin in 1865, where for a number of years he did grand work for the Master. At Brodhead over two hundred were received into the church. His later ministerial life has been spent in Nebraska, South Dakota, in his native State, and in Massachusetts. He took charge of his last work at Hingham, Mass., on his eightieth birthday, hale and hearty, and was warmly welcomed to what gave promise of being one of his most successful fields of labor. But he was soon stricken with paralysis of the throat, which compelled his retirement. He was taken by his eldest daughter to Warren, R. I., but though every care was given he gradually failed until, in the early morning of March 29, he went to his reward in peace and triumph. About two weeks previous to his death he fell asleep in his chair and had a most beautiful dream. Angel music of the sweetest kind came to his ears. He longed to join in, but was fearful that he would make a discord. Finally he ventured to join in the heavenly music, and was delighted beyond measure to find that there were perfect harmony and blending of voices, the earthly and the heavenly. In relating to us the dream, he said he could not recall the words which were sung by the angels, except this one line, "Come home by Easter!" Easter was then more than two weeks away, but he frequently said, "I'll be over there before Easter." And four days before that time his spirit took its flight to the heavenly land.

Thus, after fifty-seven years of ministerial life, spent on thirty-six circuits and stations, he passes to his reward, a noble life, well spent,

rounded and complete, "like as a shock of corn cometh in in his season."

HENRY W. BROWN.

Fitch.—Almira M. Fitch, of New London, Conn., departed this life May 10, 1899, aged 75 years.

Mrs. Fitch and her dear husband lived together two years beyond the celebration of their marriage jubilee. She united with the church, being received from probation, in April, 1853, Rev. Thomas Ely being pastor. Sweetness, purity, consistency, and helpfulness were stamped upon both her character and life. She was "an Israelite indeed, in whom was no guile." It can be truthfully said of her: "The memory of the just is blessed."

R. POVEY.

Wood.—Samuel B. Wood was born in Prince Edward Island, Sept. 9, 1830, and died Dec. 26, 1898, at his home in Boston.

February 22, 1853, he married Charlotte A. Howe. They had five children, of whom three are living. He was a designer and builder of yachts, a shipwright of high repute. He was a charter member of the old-time praying-band of Saratoga St. Church. His life was a monument which marked deadness unto sin and showed a living man born of God. All who knew him were refreshed by his consistent Christian cheerfulness. On his death-bed he declared that from the hour of his conversion no cloud of doubt had darkened his life.

Christmas morning his brother, watching by his side, inquired: "Samuel, what kind of a Christmas gift would you like?" He replied: "A home in heaven." The next day he entered into the mansions prepared.

His was a life made glorious by the Christian's faith, and his death was a fitting climax to years of struggling, suffering faithfulness.

CHAS. A. CRANE.

Parker.—Lucina Hatch Parker was born in Castine, Me., June 5, 1815, and departed this life April 27, 1899.

She was united in marriage with Capt. Rufus P. Parker, of Castine, Feb. 5, 1834, with whom she lived happily for fifteen years. Capt. Parker died in 1849, and left our sister with four children to cope with life's difficulties. Mrs. Parker's energy and ability were remarkable. For more than thirty years she managed with success business interests which enabled her to prove her worth in many ways. One son, Capt. Rufus O. Parker, and one daughter, Mary, wife of Hon. George M. Warren, who still survive, will ever carry with them the tender recollections of a godly mother.

Mrs. Parker was converted in 1836, and her devotion to the church and Sunday-school has been of the most practical type since that time. A constant reader of ZION'S HERALD, an independent thinker, a woman of rare merit, is the testimony of those who knew her best. She was greatly comforted the last few months of her life by the presence of a loving and faithful niece, Mrs. Eliza Fifeild, of Bangor. A good woman has surely gone to her reward in heaven.

NORMAN LA MARSH.

Berry.—Samuel Berry was born in Troy, N. H., Sept. 23, 1819, and died in Lynn, Mass., April 15, 1899.

His influence for good in the community and church can never die. He inherited most excellent qualities of heart and brain, which, under the judicious training of Christian parents and the leadings of the Holy Spirit, bore rich fruitage. He was soundly converted and united with the Lynn Common Methodist Episcopal Church during the pastorate of Dr. C. K. True, in 1838-'39. Soon after he became a teacher in the Sunday-school, where his clear brain, deep piety and consistent life made him for years a

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most efficient worker. He also served the church faithfully for many years as a member of the official board, proving himself to be a wise counselor and energetic upholder in all of its interests. For sixty years he blessed the church with his upright life, generous gifts, and rich spiritual experience. In business affairs he was characterized as a man of sterling fidelity to all accepted trusts, courteous and genial towards others, thoroughly reliable and efficient at all times.

The sudden death of his wife, his cherished companion for forty-three years, was a severe blow; yet he tried to feel as well as say, "Thy will be done." His faith was unshaken in Him who is "too wise to err, too good to be unkind," while his heart hunger was terrible.

When his summons came to depart, he was ready, and passed in triumph to the reunions of heaven. His death is a severe blow to the church and a large circle of friends, and especially to his devoted daughter, who cared faithfully for her parents during their last sickness. He laid up his treasures in heaven and has gone home to enjoy them. N. T. W.

Cummings.—Mrs. Mary A. Cummings, wife of H. T. Cummings, was born in Lee, Me., May 21, 1836, and died in South Paris, Me., April 15, 1893.

Her maiden name was Mary A. Potter. She was first married to Orison Ripley. After his death she lived a widow for several years. Sept. 23, 1831, she was married to Mr. H. T. Cummings, of South Paris, father of Rev. C. S. Cummings, of the Maine Conference.

Mrs. Cummings was converted in early life and united with the Methodist Episcopal Church, remaining a faithful member of the same until death called her beyond.

In the death of Mrs. Cummings her husband and the church met with a great loss, for she was faithful in her duties to both as far as strength would allow; and although her home on the farm was three miles from the church, she and her husband were very constant at the services on the Sabbath, and many times did she express regret that she was unable to attend the social means of grace during the week. She and her husband took great interest in the welfare of their pastor, and often called at the parsonage to speak words of encouragement and cheer.

Although she had been in poor health for several years, she was about the house, and went to the village a few days before her death. On Friday her disease took a more violent form, and Saturday night, just before the midnight hour, she quietly fell asleep to awake in the sunlight of that Sabbath that shall have no end. The funeral was at the home, April 18, attended by her pastor. She has gone. We miss her pleasant greeting, but expect to meet her on the other shore. I. A. B.

Judkins.—George Dolloff Judkins, son of Rev. and Mrs. George Janvrin Judkins, was born in Kingston, N. H., Dec. 24, 1864, and died in Bristol, N. H., May 28, 1893.

At twelve years of age he was converted and joined the Methodist Episcopal Church in Newmarket, where his father was pastor. Sept. 4, 1886, he was united in marriage with Miss Helen A. Ferrin.

Mr. Judkins was associated with his father in the management of a large farm and an extensive wholesale and retail milk business. He was a prominent worker in the church, an earnest Epworth Leaguer, and a member of the pastor's Bible class. He was ready for every good word and work. It could be truthfully said of him that he was all that he professed to be.

He is survived by his wife, a son of eleven years, his parents, a brother, Rev. Charles O. Judkins, of Montpelier, Vt., Miss Annie, a sister, and his aged grandparents, Mr. and Mrs.

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Abram Dolloff. The home, the church, and the community will sadly miss him. He, being dead, yet speaketh.

DANIEL ONSTOTT.

Good News for Summer

Our readers will notice that in today's paper there is the picture of another one of those fascinating pieces of willow furniture from the collection which the Paine Furniture Company have specially designed as typical summer luxury. The piece today is a great chair lounge. It follows the lines of the human body, and is equally delightful for sitting, reclining or sleeping. It has spacious side pockets, with an extra seat on each side of the foot. The picture may be found in another column.

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WESLEYAN ACADEMY, WILBRAHAM

EIGHTY-TWO years of splendid history—such is Wesleyan's noble record. This pioneer of Methodism's secondary schools still maintains an easy and acknowledged leadership among many worthy contemporaries. The recent Commencement in all its numerous and delightfully varied exercises evidenced the grateful fact that "Old Wesleyan" still lives with a vigorous life, and is purposing to adapt herself to the changing conditions of the day, while adhering closely to the changeless principles on which the institution was founded. A fine class of twenty-two was graduated on June 21.

The Commencement proper was an occasion of unusual interest, made so largely by the presence and remarkable address of Dr. G. Stanley Hall, president of Clark University, Worcester. Dr. Hall's theme was, "The Care of the Body," and his treatment was interesting, fresh and suggestive. This was his first visit to Wilbraham, and he took occasion to commend most heartily all that he saw, expressing both surprise and pleasure at the superior equipment he witnessed on every side.

The Sunday previous to Commencement was made notable by the sermons of Dr. M. B. Chapman and Rev. C. A. Stenhouse.

From year to year all visitors have been impressed instantly with the extraordinary natural beauty of the place. This has lingered as a charming memory. Wilbraham once seen—especially in glorious June—is thereafter "a joy forever." In the midst of a quiet valley, whose broad sweeps of field and meadow are dotted here and there with nestling farm-houses, and whose surrounding hills rise with gentle and beautiful ascent, Wesleyan sits a queen. An ideal place for the retirement that is conducive to genuine study and those inspirations which come from close contact with nature in her most beautiful moods—such is Wilbraham. The campus never seemed more lovely than this year. The recent rains had rescued it from the threatening drouth and given to trees and lawns a rich and glorious green.

The academy buildings do not mar the scene—rather, they add a picturesqueness thereto. Among the trees they stand here and there, scattered about with a charming irregularity, and give to the whole view a resemblance to the academic groves of classic days. Every convenience for comfort is here. The students are cared for as in a Christian home. The new Smith Gymnasium is one of the most thoroughly equipped institutions in the country.

The visitors were most favorably impressed with the work of the school as it showed itself in the prize declamation contests. A naturalness in speaking, and a previous grasp of the subject as was seen in the faithful interpretation, evidenced thorough instruction and painstaking study. The art exhibition was most creditable, while the musical evening was an hour of genuine delight.

We could wish that Dr. Newhall, the honored principal, might have more time to devote to personal contact with the students, and that the heavy responsibilities of financial management, which he carries most successfully, might be assumed by another. The students need a wise and gentle paternalism, and the principal is in position to exert this beneficent influence only as he is freed from some of the heavy burdens of monetary problems. This thought and this feeling are shared by the trustees, and there is hope that ere long Dr. Newhall will be given the opportunity he so much desires, and for which he is so well equipped, of more fully

and frequently mingling with the student body.

With the advantages of the church near at hand and the kindly care of its pastor, Dr. W. H. Thomas, we are confident that the religious training of the young men and women is well provided for.

Wesleyan feels the burden resting upon all schools of similar character today. The superior equipment of the high schools throughout the country makes the reason for private academies less apparent. There is a field, however, for such institutions, and Wilbraham stands ready to do the work and to do it well. The number of students, we believe, will increase. The faculty loses some of its best teachers this year, but their places are to be supplied with men and women whose previous training and experience give splendid promise of conspicuous success.

Wesleyan's alumni love her, and in this prayerful, devoted affection lies much of her strength. Her trustees are planning largely, and may the church with its generosity coincide with their noble designs! The visitors from the New York East and the New England Conferences call upon their brethren in the ministry and in the churches to work for Wilbraham's utmost prosperity. She is worthy of all we can do.

(Signed).

W. W. CARR, } N. Y. East Conf.
D. W. HOWELL, }

JOHN R. CUSHING, } New Eng. Conf.
GEO. F. DURGIN, }
FREDERICK N. UPHAM, }

Board of Visitors

NEW ENGLAND CHAUTAUQUA S. S. ASSEMBLY

THE twentieth annual session of this unique festival will open on the evening of July 17, and continued ten days. Great enthusiasm is manifested as the time approaches. Thousands have come to regard it as the Mecca of their summer outings. Not the least among its attractions are its reunions and the freedom and elevation of its social life. Bishop John H. Vincent, the founder and ever warm friend of the Assembly, will deliver the Recognition address, and Recognition Day will be the great day of the feast, especially for Chautauquans, who are rallying in large numbers.

The musical entertainments, always a delightful feature of the Assembly, will be on an ampler scale than in any previous year. They will be conducted by Dr. Jules Jordan, of Providence, the composer of many well-known works and the conductor of large musical conventions. Band concerts will be given every evening.

The class instruction will be under the direction of the popular superintendent, Rev. A. E. Dunning, D. D., assisted by Prof. George W. Pease, of the Normal Bible College, Springfield, Mrs. Louie Erville Ware, of Worcester, a primary teacher of large experience, and an effective worker in the Massachusetts Sunday-school Association, and Miss Annie L. D. Swan, a well-equipped instructor in physical culture. These names are a sufficient guarantee of the thorough and conscientious work which has always

characterized this department of the Assembly.

The following speakers will appear on the platform: Rev. S. Parkes Cadman, D. D., of New York; Prof. Raymond M. Alden, of the University of Pennsylvania; Rev. Egerton R. Young, the heroic missionary among the Indians; Rev. H. C. Hovey, D. D., whose delightful lectures are illustrated by the stereopticon; Mrs. Katharine Lente Stevenson, president of the Massachusetts W. C. T. U., who will tell of social settlement life in Chicago; Rev. W. G. Puddefoot, a magic talker to children; Hon. A. S. Roe, of Worcester; Rev. D. H. Tribou, Chaplain in the U. S. Navy, who will show, by the stereopticon, "The Old Navy and the New;" Hon. Charles A. Prouty, of Washington; Prof. William R. Brooks, the distinguished astronomer of Smith Observatory; Mr. Edward P. Elliott, the favorite impersonator; Miss Carolyn S. Foge and Miss Abbie May Evans, dramatic readers; Gen. Curtis Guild, Jr., of the staff of Major Gen. Fitzhugh Lee, who has seen service in Cuba; Rev. Alfred Noon, Ph. D., whose broad and scientific treatment of the subject of temperance will lend it fresh interest.

For full particulars write to Samuel Cochran, Montwait, Mass., for programs, which will be promptly sent, free of charge.

A NOTABLE DEDICATION

REV. T. J. EVERETT.

Presiding Elder New Bedford District.

It will occur Sunday, July 16, in the city of New Bedford. For several years the Methodists have been preaching the Gospel among the Portuguese of that city. A faithful band of Portuguese have worshiped together and longed for the day when they would own a suitable house of worship. Their number has steadily increased. Many have been converted in this mission who are now in other cities and towns and in other lands witnessing for Christ and Protestantism. Several times the mission has been without a missionary, but with commendable fidelity the services have been sustained. Difficulties have been encountered by the little church, but they have been overcome.

The Portuguese themselves began a building fund a few years ago by their own contributions. Soon it received a mighty impulse by a gift of \$1,000 from a generous Methodist. This fund has now reached the sum of \$3,200. A lot has been purchased and a beautiful church erected at a cost of \$4,600. To dedicate it free of debt on the 16th of July, \$1,400 more will be needed. We doubt not that there are Methodists throughout New England who will want to own a share in this first Portuguese Methodist Episcopal Church in the world! In connection with the Twentieth Century movement, we expect some golden eagles to fly this way. They will receive a cordial welcome, and notice of their safe arrival will be sent to the place whence they come.

There are 7,000 Portuguese in New Bedford, and fully 15,000 in Southern Massachusetts, and hundreds more are coming every year. The field is white unto the harvest. It is an opportunity to be improved. The future of Methodist Portuguese work will depend much upon making the work in New Bedford strong. We expect it to greatly enlarge and extend in the next few years. This church is to be the centre for the gathering of converts and the training of workers. Its dedication will mark an epoch in the evangelization of the Portuguese. It will be a notable dedication indeed!

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